

István ADORJÁN

**HUNGARIAN  
POLITICS-  
RELIGION  
INTERTWINING**

**SECRET**

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## **Cover-photo information**

On the cover, there can be seen the part with a cross of the hungarian catholic prayer- and hymn-book referenced with number 2.

## **Language information**

The language of this book is not quite the english proper. There are many languages on Terra that are potentially universal in that everyone may acquire and use them without a significant change in quality of life. There is a wide civil need for a unique real universal language in order to enable humans to communicate with one another. The Roman Empire was not sufficient for carrying into effect the universality of the latin language. A national state shall not be capable of carrying into effect the universality of its language ever. At present, the english proper is the nearest to the quality of unique real universal language. However, as a natural language it has many deficiencies. And as rules in a language are made not by states, but by its users in thinking, speaking and writing, with translating his writings into the english language the author makes a few steps towards turning the english proper into the unique real universal language on Terra, as an intermediary phase towards disabling the imperialist national states to produce new cases like that of Elizabeth Adam, and breaking down all artificial frontiers among humans and peoples in the Terra nation and the Terra state.

Contributing to the carrying into effect of the universality of the english language does not mean that the author considers it to be the best means of universal communication. As a user of the english, the hungarian, and the romanian potentially universal languages, he can say that the hungarian language is suitable for a generally more unambiguous and more tinged wording than the english and the romanian languages. Only that, in this his assertion, he could be accepted by only around 15 millions, and rejected by hundreds of millions of humans.

*The state imperialism takes its victims since millennia.*

*The national imperialists defend the nations created by them from their members,  
and the national states founded by them from their citizens,  
as “Gods they save their kings” from the humans.*

*Demand the human right for state founding!*

*Otherwise the imperialist states can infringe human rights.*

*The state infringement of human rights is a national criminal act.  
The national criminal acts are committed by national criminals.*

*The national criminals are inhuman, anti-humanist,  
they create social restlessness and peacelessness.*

*Let there be humane, humanist, democratic states founded by the humans,  
in order that humans may live in a human manner  
a restful and peaceful life!*

*In “God” i do not trust,  
because i know that it is only a mask for the “Illuminati”,  
and the other national secret political organizations;  
and in the national states founded by them i do not trust,  
only in the United States of Terra dreaded by them i believe.*

István ADORJÁN

**HUNGARIAN  
POLITICS-  
-RELIGION  
INTERTWINING**

István ADORJÁN – 2019

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## Foreword

With this book, I present three manifestations of the intertwining between the hungarian politics and religion throughout the last around one hundred years. First, I examined the political contents of three hungarian catholic prayer- and hymn-books. Second, I expounded my view relative to the determinant political role of the Hungarian Reformed Church in Romania played in the events deemed to have brought about the “revolution” in december 1989. Third, I examined the present intertwining of the hungarian state and the hungarian religion, so as it was enacted in the 2011 constitution and law on the status of the religious communities.

This research was conducted under the circumstances of my previous theories and convictions that states and “national” churches have regularly been controlled partly or wholly by some sort of national secret political organizations, termed by me “national conspirational imperialist organizations,” and that “God” does not exist as a supernatural being “revealed” with the “scriptures”.

In the course of history, within the more civilized parts of the Earth, there started and has been attained a secularization of a certain degree. Ideally, this process shall come to an end when, on the part of the states, the religious characters of the political parties shall be banned and churches shall be conferred the legal status of non-governmental or civilian organization; and on the part of the churches, clergymen will not preach and engage in politics, as well as political contents shall be removed from prayer- and hymn-books, and even from the “scriptures”. Otherwise, states can be conjectured of being religiously undemocratic by using religion in political purposes, and churches of being politically irreligious by accepting the quality and role of means of some political entities.

The most efficient religious means of political influence and manipulation can be deemed to be the sermon. However, those are regularly not put in on record and published more widely. Therefore, they cannot practically be subjected to scientific research and public control. This is the reason why I examined from this point of view only the political contents of three hungarian prayer- and hymn-books.

I strove to restrain myself to establishing facts and formulating hypotheses. Consequently, with my statements I regularly did not intend to condemn or approve. However, in a political-religious topic it is difficult to maintain a completely neutral position. For this reason, some aspects of my texts may reflect in a manner and measure my ultra-democratic and atheist views.

I understand that religion was a relatively good means in the struggle against the communist dictatorship and its forced ethnical assimilation policy. But I am confident that, in default of communism and under the circumstance of a relative civilian freedom, a historical deceit and disbelief can be only harmful to individual humans, human communities and society. Religion can be relatively useful only for political parties and mafias as a means of acquiring and maintaining their selfish political power.

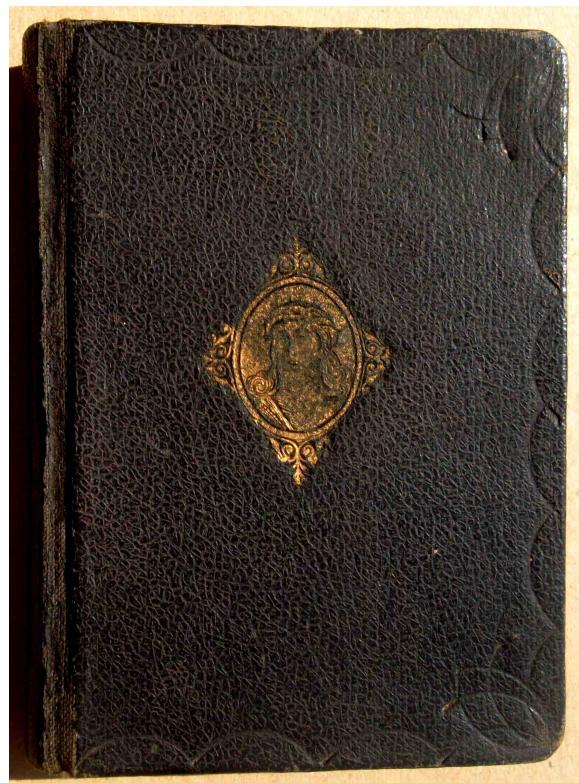
Evidently, the politics-religion intertwining is not a phenomenon specific to the hungarian society. It must be rather general. All “national” political elites, be they public or concealed, must have become aware of the advantages of availing themselves of a “scripture” religion, such as christianity. Not to speak about islam, in the case of which the founding and maintaining of the islamic states make it striking the politics-religion intertwining. Their relative economic and social failure, as well as the wars, mass forced migration, and other problems caused by them indicate the harmful character of religion as a political means as well.

July 2015.

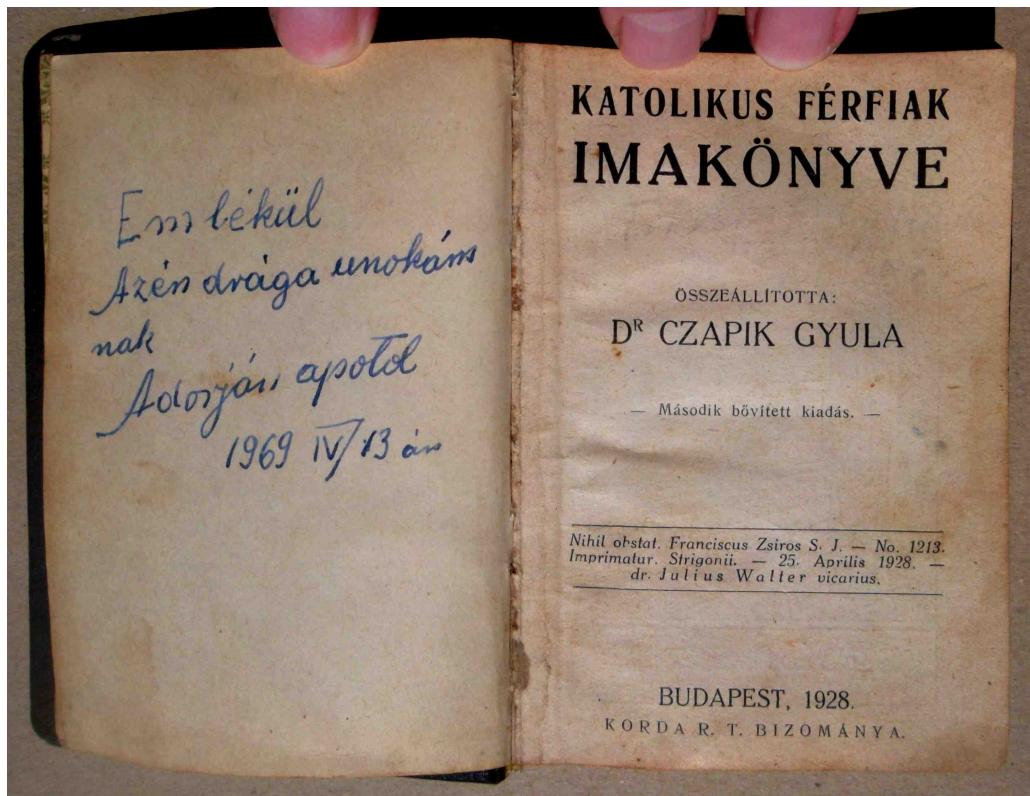
# **1. The political contents of hungarian catholic prayer- and hymn-books**

## **1.1 The political contents of the “Prayer-book of Catholic Men” of 1928**

[1] front-cover, around 80 millimeters wide:



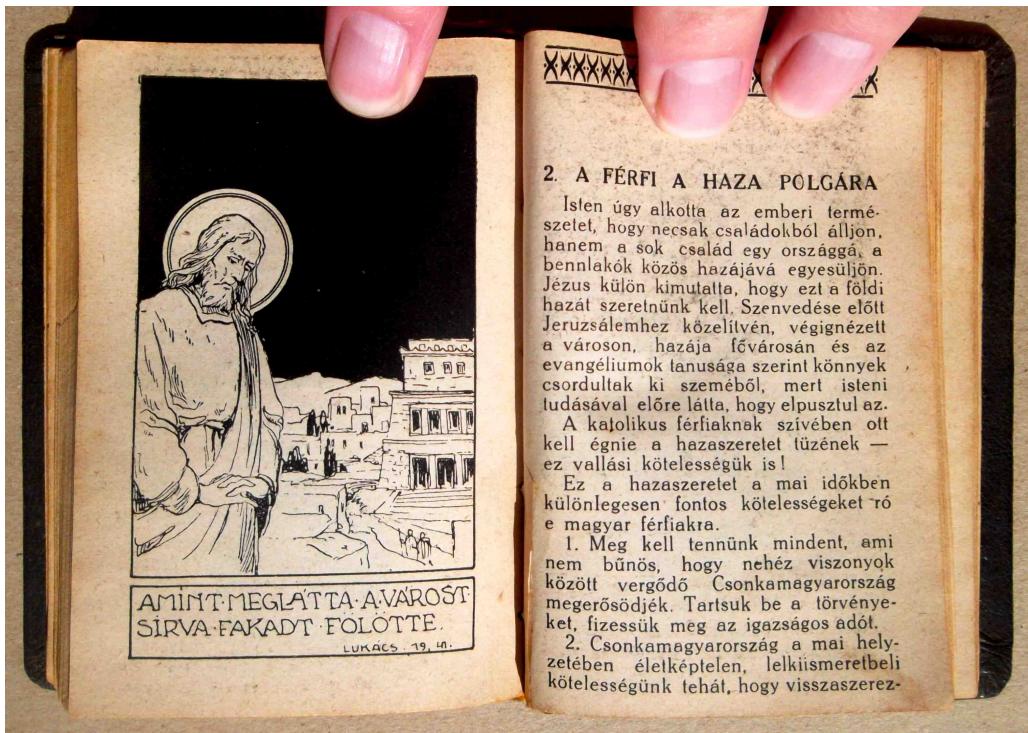
[1] page 1:



**Partial translation from the hungarian language:** [Hand-written text:] As a token of remembrance to my dear grandson from granddad Adorján, / on 13 april 1969.

This prayer-book was given to me by my grandfather János ADORJÁN (1904-1994) on 13 april 1969, probably on the occasion of my “First Communion” at the catholic parsonage in Târgu Mureş (In hungarian: Marosvásárhely.), Romania.

[1] pages 142 and 143:



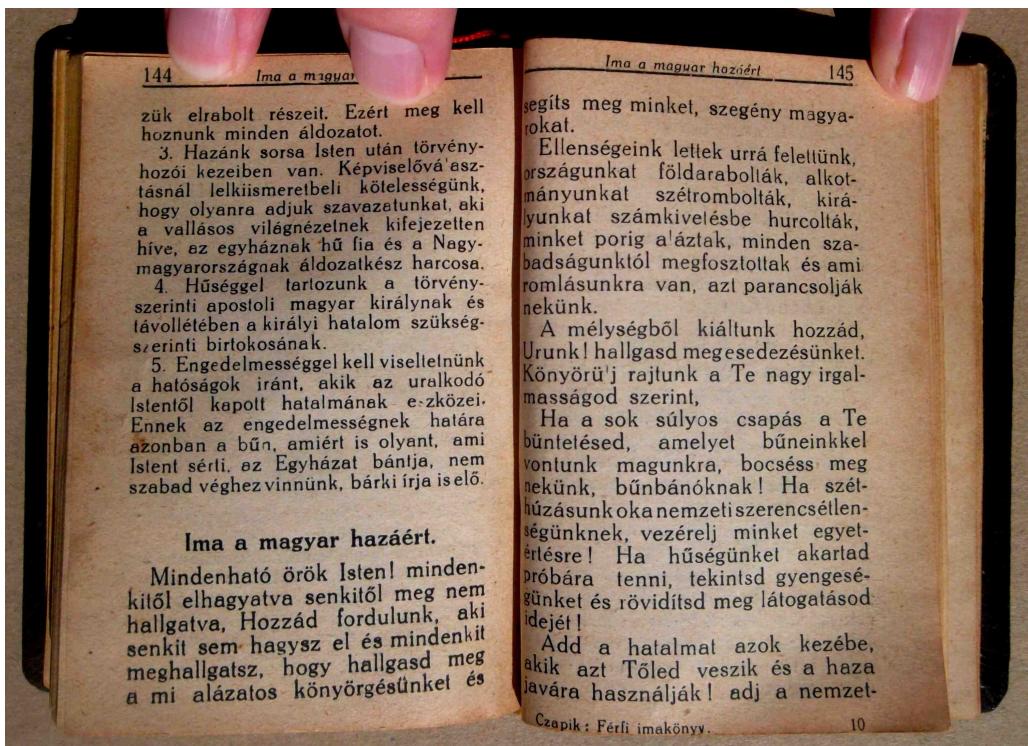
Section 2 of Part II is entitled “The man is citizen of the fatherland” on page 143. According to it, “in the heart of the catholic men, there has to burn the fire of love of fatherland — this is their religious obligation as well!” The church deems the biblical foundation of that obligation to be in that “Jesus especially showed that we have to love this earthly fatherland. Approaching Jerusalem before his suffering, he looked at the town, the capital of his fatherland, [So, Jerusalem would not be a mere town, but as the capital it would represent the whole Judea. I. A.] and judging from the gospels tears flowed from his eyes, as with his divine knowledge he foresaw that it would perish.” {On the picture, the biblical scene: “And when he was come near, he beheld the city, and wept over it.” [Lu. 19:41] I. A.}

The church did not rest satisfied with originating the “obligation to love the fatherland” from the christian “scripture,” but forced the assertion of the religious origin of other political obligations as well. “This love of fatherland lays in our time particularly important obligations on the hungarian men.

1. We have to do everything which is not sinful in order that there become stronger the Broken Hungary struggling under hard relations. We shall observe the laws, shall pay the just taxes. [Even today, it is not difficult to find a declaration of the apparent supreme leader of the hungarian state about the alleged necessity of a “strong Hungary”. I. A.]

2. In its present situation, the Broken Hungary is inviable, it is our obligation of conscience therefore to regain possession of its robbed parts. For this, we have to make every sacrifice.”

[1] pages 144 and 145:



"3. The fate of our fatherland is after God in the hands of its law-makers. At the representatives elections, it is our obligation of conscience to give our vote to such one who is expressly partisan of the religious world outlook, is a faithful son of the church, and a self-sacrificing fighter of the Great Hungary.

4. We owe loyalty to the apostolic hungarian king after law, and in his absence to the possessor of the royal power after necessity.

5. We have to bear obedience towards authorities, who are means of the power received from God of the ruler. The limit of this obedience is, however, the sin, for which we must not carry into effect such that insults God, hurts the Church, whoever may ordain it."

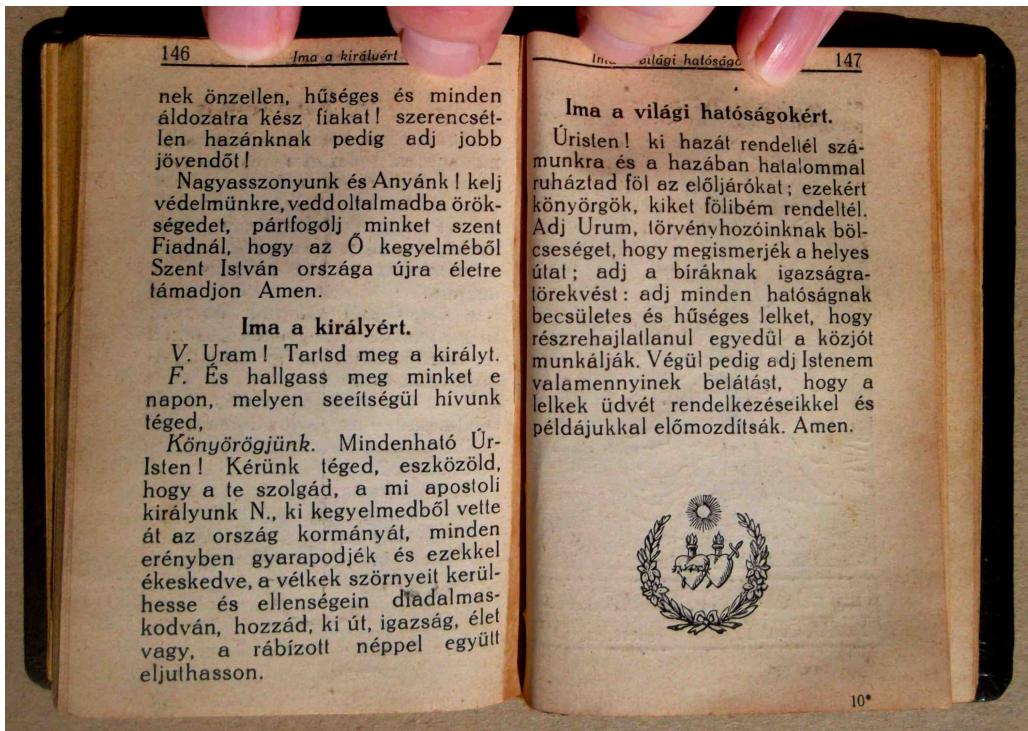
The limit of the obligation 5 indicates the super-state character of christianity as well. Placing a "scripture" had contrived by an ancient political mafia over the constitution and law may be a good means against a dictatorship. But placing it over the will of the present open society is unacceptable for the democratic spirituality, and it can be source of social perils.

Strengthening the state, regaining possession of lost territories, electing representatives, owing loyalty to the king, and bearing obedience towards authorities have noting to do with religion, they are pure politics. That political line was essentially prevailing in the hungarian state between 1920 and 1945, namely at the time of the publication of this prayer-book, and for around seventeen years thereafter.

In the "Prayer for the hungarian fatherland" on page 144, the church states and has it stated: "Our enemies got the mastery of ourselves, divided up our country, destroyed our constitution, carried off our king into exile, deeply humiliated us, deprived us of our all liberties, and order us what is to our ruin." And it prays "God" and has him prayed: "Give the power in the hands of those who take it from

You, [So, not from the people. I. A.] and use it for the good of the fatherland! [So, not primarily for the good of the people. I. A.] Give the nation sons unselfish, faithful and ready to every sacrifice! And give our unfortunate fatherland a better future!" Finally, it turns and has catholic men turned to the "Blessed Virgin Mary:" "Our Lady and Mother, Take our side, take into your patronage your heritage, advocate us at your holy Son, in order that of his grace there come to life again the country of Saint Stephen."

[1] pages 146 and 147:



Page 146: "Prayer for the king / My Lord, Keep the king! ... / We pray you to effectuate that your servant, our apostolic king N., who from your grace took over the government of the country, grow in every virtue, and parading with these may avoid the monsters of the faults, and triumphing over his enemies may together with the people entrusted to him reach you who are way, truth, and life."

Page 147: "Prayer for the secular authorities / Lord, who ordained a fatherland for us, and in the fathaland invested the provosts with power ... / Give, my Lord, wisdom to our law-makers, in order that they get to know the right way; give the judges striving to justice; give every authority honest and faithful spirit, in order that they impartially work only the public welfare. ... give all discernment, in order that with their dispositions and examples they forward the salvation of souls."

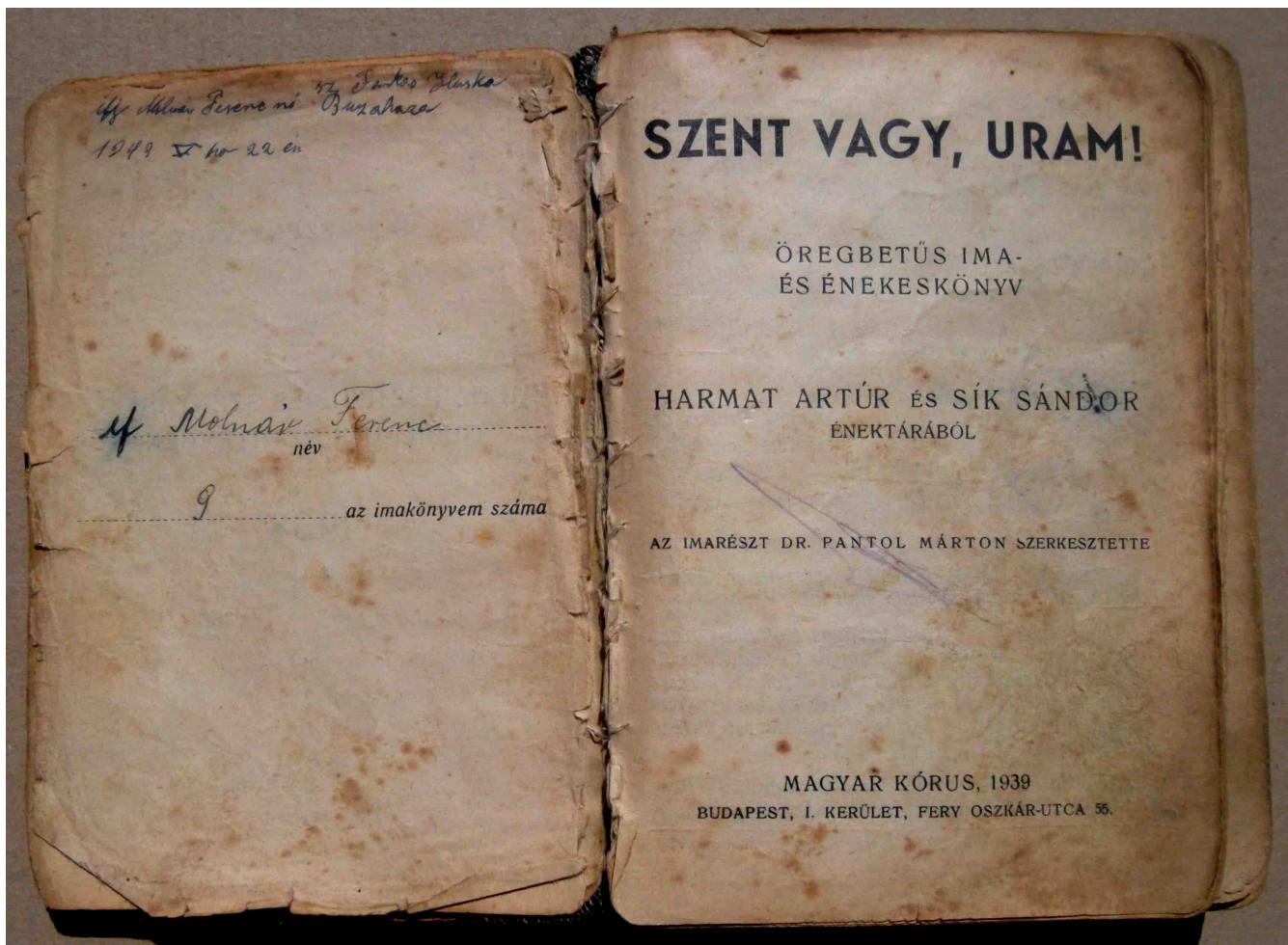
So, after having asserted political purposes, the church presented the state as if it had had religious finalities, namely "reaching God" and "saving souls". The intertwining of politics and religion manifests itself as political religion and religious politics.

## **1.2 The political contents of the prayer- and hymn-book “You are holy, my Lord!” of 1939**

[2] front-cover, around 110 millimeters wide:

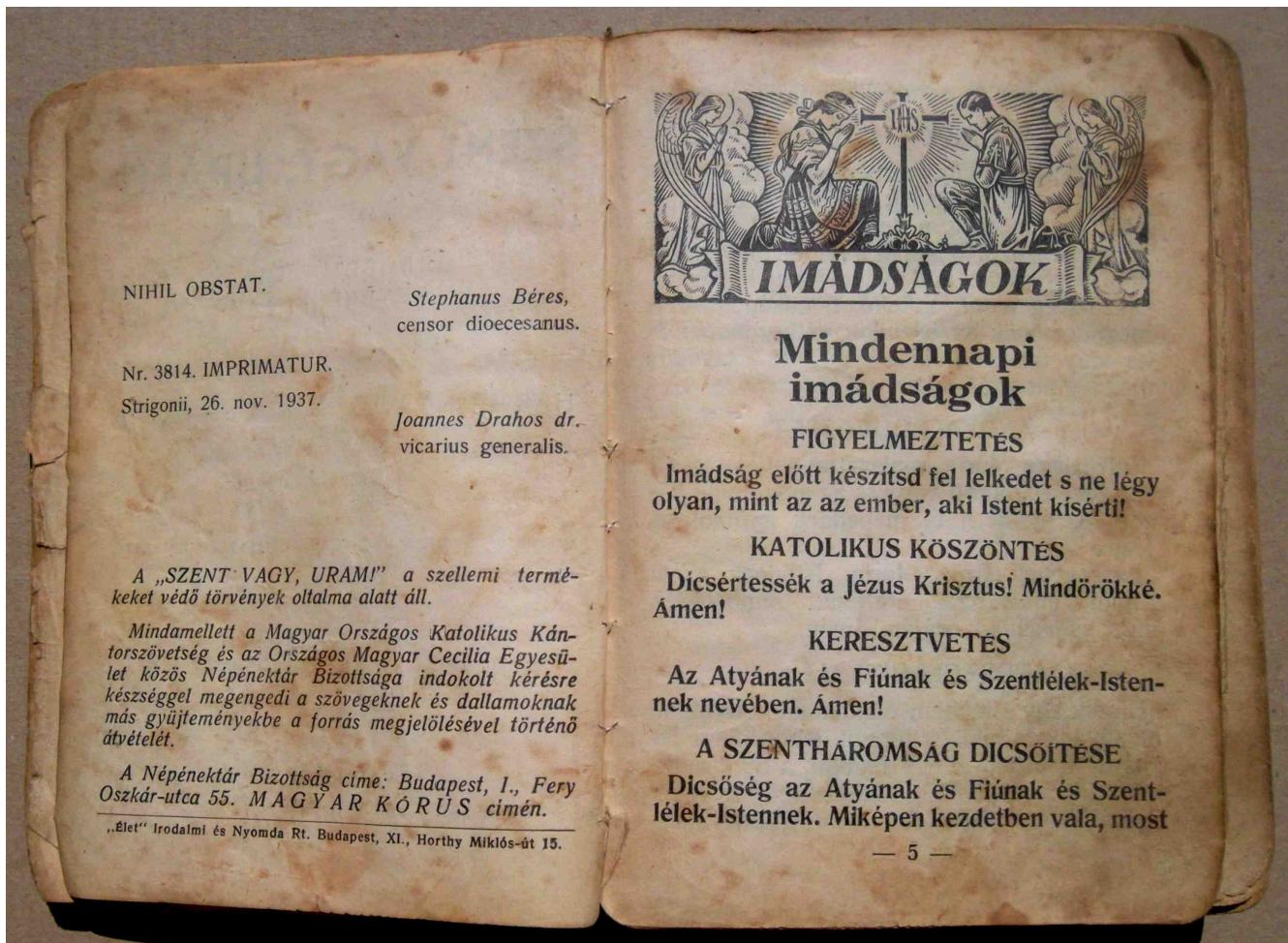


[2] pages 2 and 3:

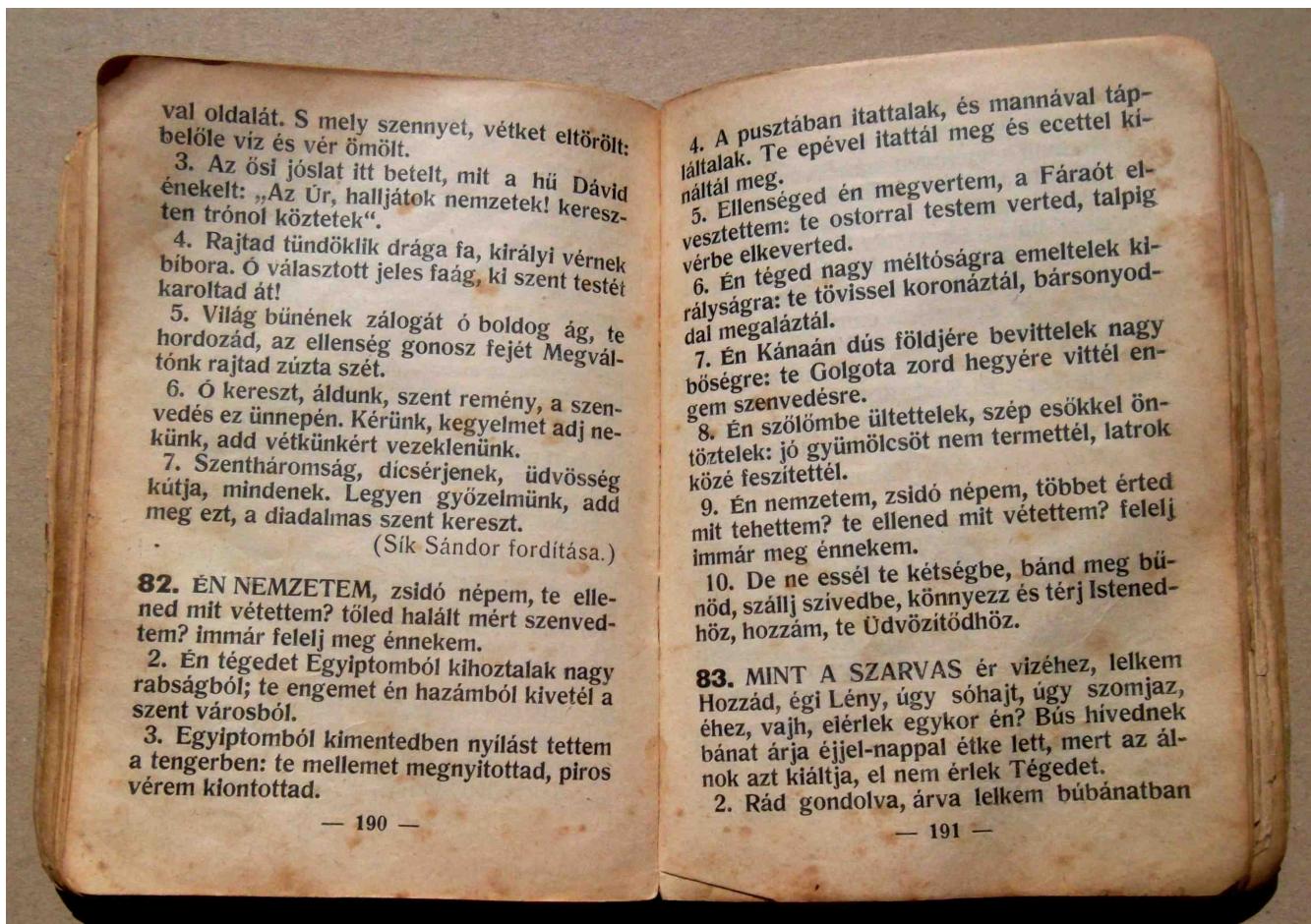


**Partial translation from the hungarian language:** [Hand-written text:] Mrs. Ferenc MOLNÁR junior, born Iluska FARKAS, Buzaháza (officially: Grâușor) [Romania], on 22 may 1943.

[2] pages 4 and 5:



This prayer- and hymn-book was of my grandmother Ilona MOLNÁR (1915-1986). It is worth mentioning that when she procured it on 22 may 1943, Buzaháza belonged to Hungary.

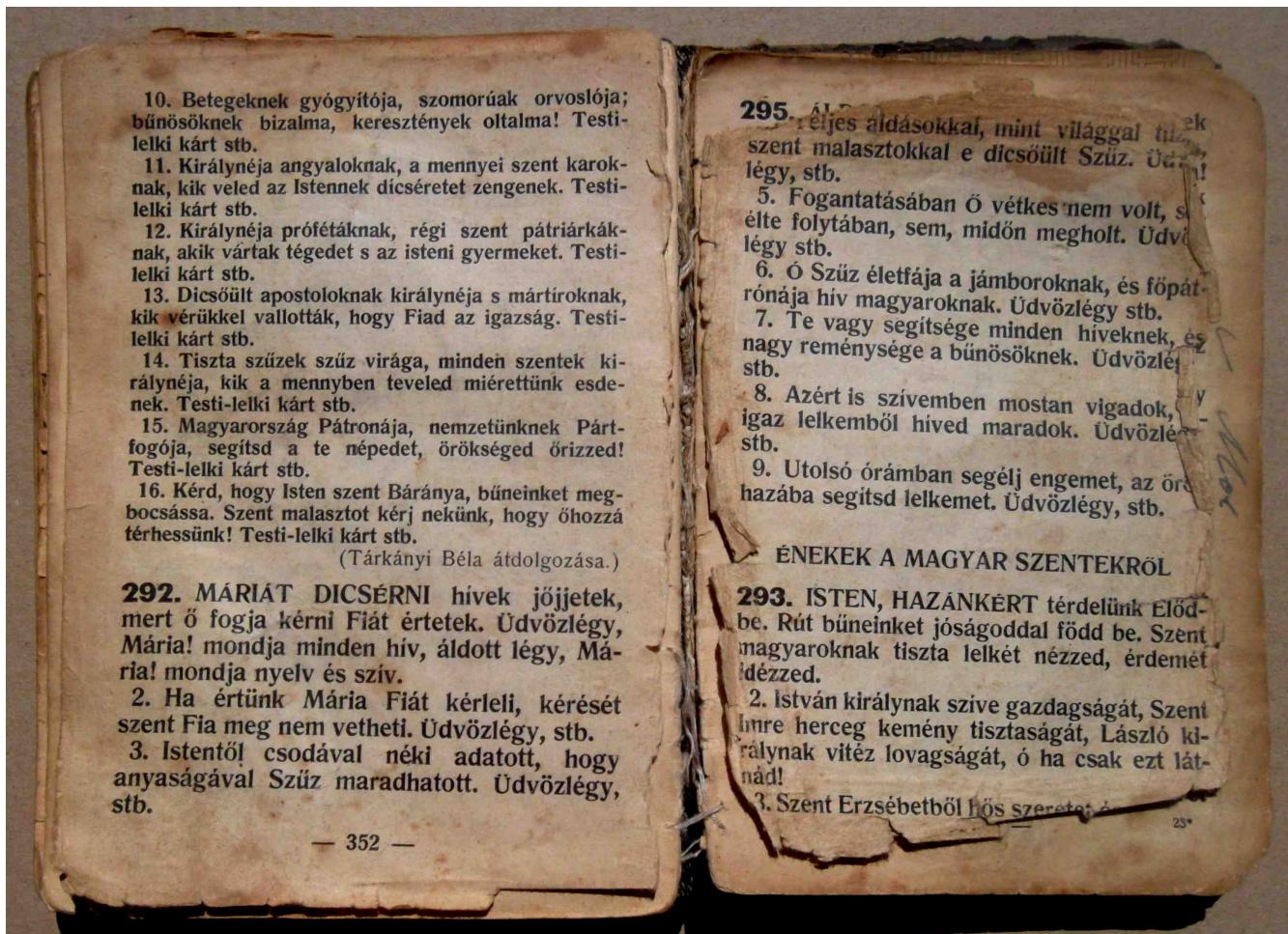


**Partial translation from the hungarian language:** 82. My nation, my jewish people, what harm did I to you? Why did I suffer death from you? Answer me here and now. / 2. I took you out of Egypt from a great servitude; you threw me out of my fatherland of the holy city. / 3. On your way out of Egypt, I made an opening in the sea; you opened my chest, shed my red blood. / 4. In the wilderness, I had you drunk, and fed you with manna; you had me drunk gall, and offered me vinegar. / 5. I defeated your enemy, made away with the Pharaoh; you beat my body with a lash, mixed it in blood to the soles. / 6. I rose you to a high dignity to kingship; you crowned me with thorns, humiliated me with your velvet. / 7. I took you to the rich land of Canaan to a great plenty; you took me to the rough mountain of Golgotha for suffering. / 8. I planted you in my vineyard, watered you with fine rains; you did not yield good fruits, crucified me among thieves. / 9. My nation, my jewish people, what could I do more for you? what harm did I to you? Answer me here and now. / 10. But do not despair, repent of your sins, [put to your heart], shed tears, and turn to your God, to me, to your Savior.

This hymn was based on and emphasizes the anti-semitism of the new testament. It is inconsistent in that — judging through the bible — the blamed deeds were regularly not committed by jewish humans, so much the less by the jewish people, but by romans. Probably, this inconsistency accentuates the anti-semitic intention. Anyway, I think, this hymn well mirrors the spirit of the hungarian state in 1939, and

foreshadowed the hungarian holocaust that was to happen a few years later.

[2] pages 352 and 353:



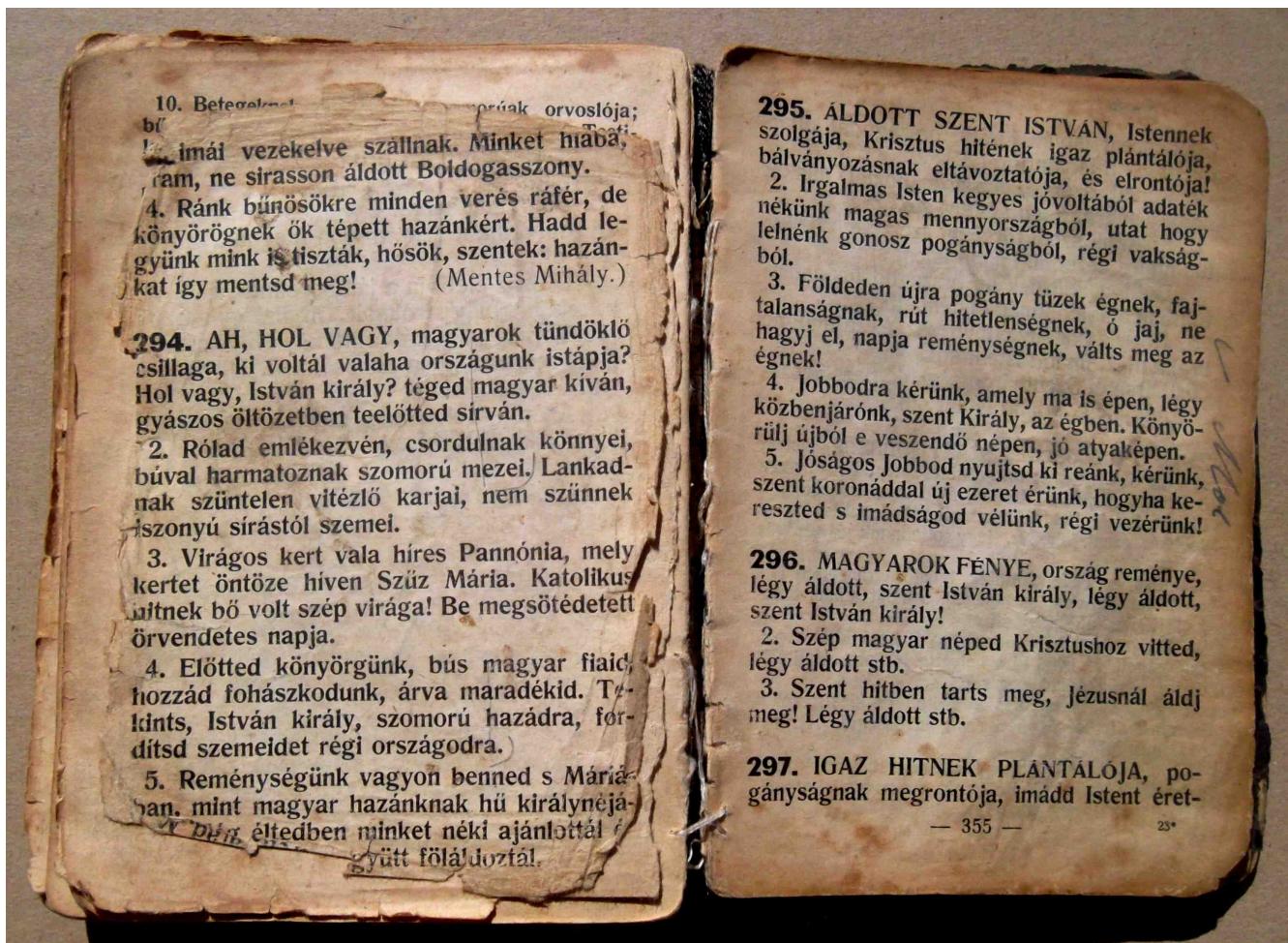
On page 353, there commences the section “Hymns about the hungarian saints”. The first one, the hymn 293, reads as follows: “God, for our fatherland kneel down we in front of You, / Cover our evil sins with Your goodness, / Look at the pure spirit of sainted hungarians, / Raise their merit. // The richness of the heart of King Stephen, / The firm pureness of Prince Saint Emeric, / The valiant chivalry of King Ladislas, / O if You saw just that. // ... // For us sinners, every beating would be none the worse, / But they pray for our torn fatherland, / Let us as well be pure, heroes, and saints: / So save our fatherland!”

Throughout centuries, mainly only representatives of the state were sainted by the church. By so doing, they used religion to strengthen the state and stabilize some policies. But the church not only sainted state people, but also included them into prayers and hymns to be prayed and chanted every Sunday and feast-day. And they put the humans — who pursuant to hymn 293 could only dream of being “pure, heroes, and saints,” and were always sinners — to pray and chant not only for themselves, but also for the “torn fatherland”.

The first sainted — namely deified — king was just the first king, Stephen. By this means, he was made known as “Saint King Stephen”. So, the memory of his personality relatively quickly became an expression and a manipulating factor of the hungarian politics-religion intertwining. So that, several

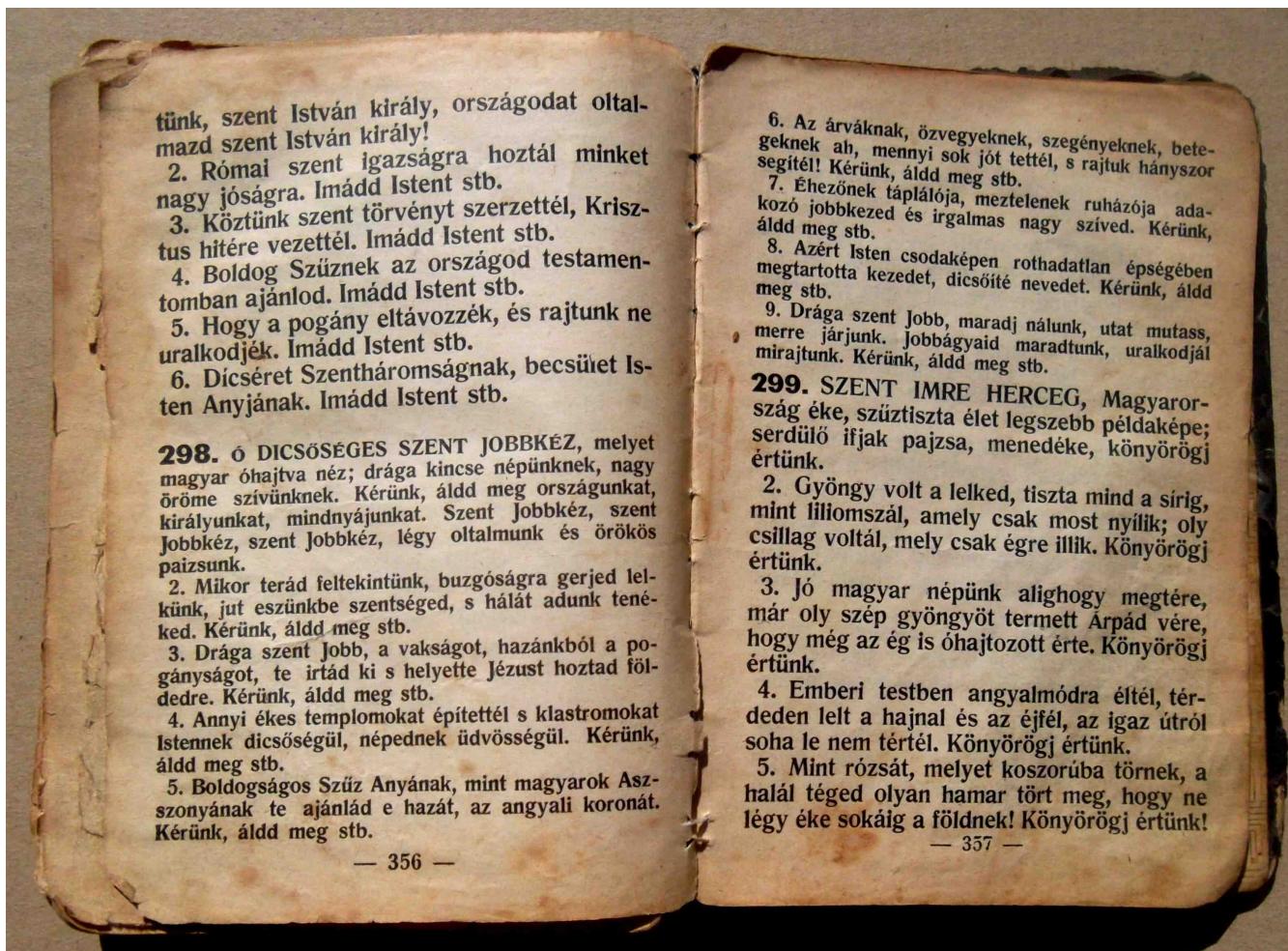
hymns were addressed directly to him.

[2] pages 354 and 355:



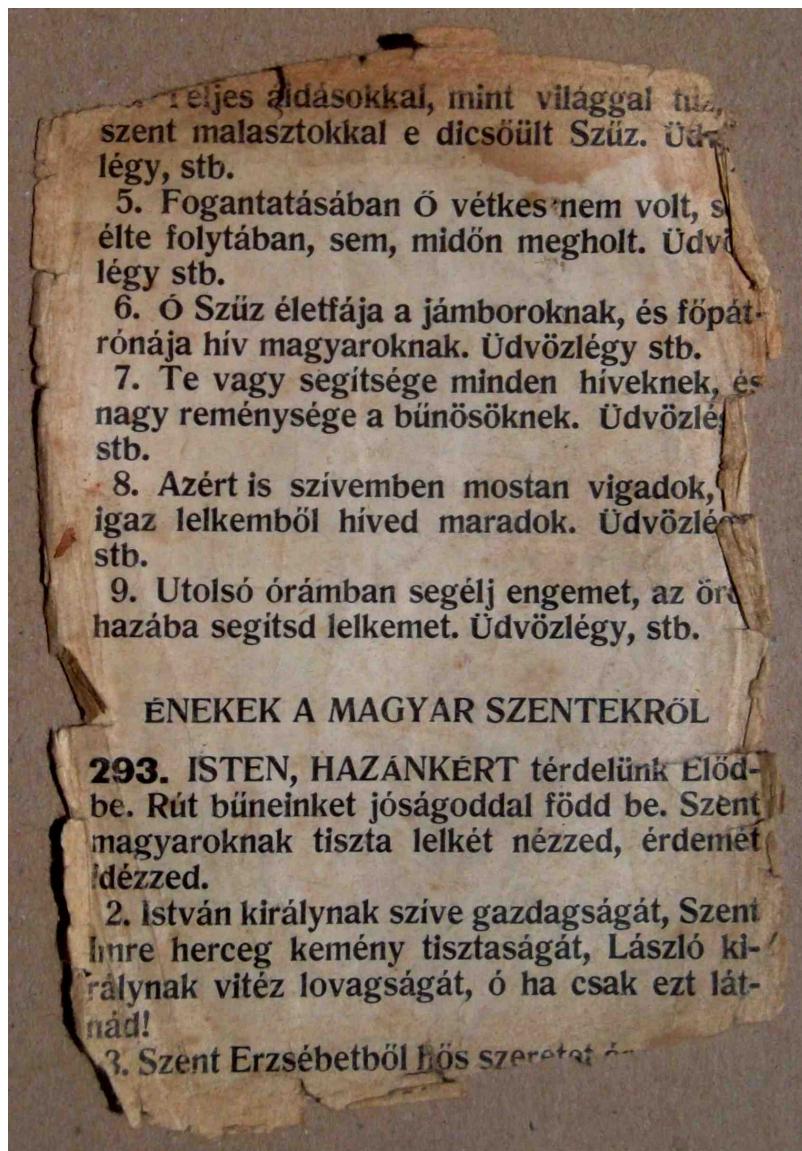
Pursuant to hymn 294 on page 354, the hungarian humans should not only “kneel down before God,” but also “breathe a prayer” to “Saint King Stephen:” “In front of you we pray, your sorrowful sons, / We breathe a prayer to you, your orphaned offsprings. / Look, King Stephen, on your sad fatherland, / Turn your eyes to your old country. // Our hope is in you and in Mary, / As the faithful queen of our hungarian fatherland. / Still in your life, you proposed us to her, / And together with your holy crown, you sacrificed us.”

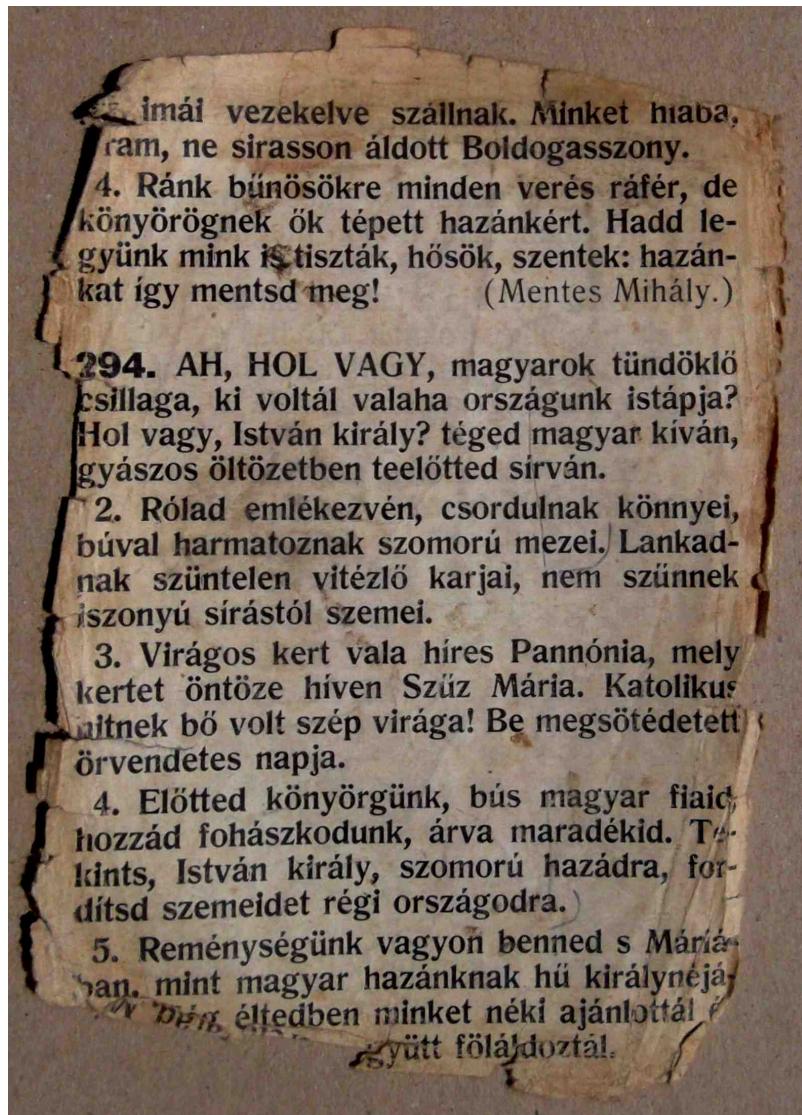
King Stephen by testament made of the “Blessed Virgin Mary” the everlasting “queen of Hungary”. It was an act of royalization of a religious character. That, together with his own canonization or deification making of him an everlasting “saint of the heaven,” constitute maybe the most eloquent expression of the hungarian politics-religion intertwining. And the center of both those important events was the very first king of the hungarian monarchy. It is hard to imagine a better political efficiency.



The hymns 294, 295, 296, 297 and 298 are all dedicated and addressed to “Saint King Stephen”. This emphasizes the outstanding importance of rather his created quality of religious character, than his real historical personality. As his personality no longer exist, but it may farther exist only through his religious character.

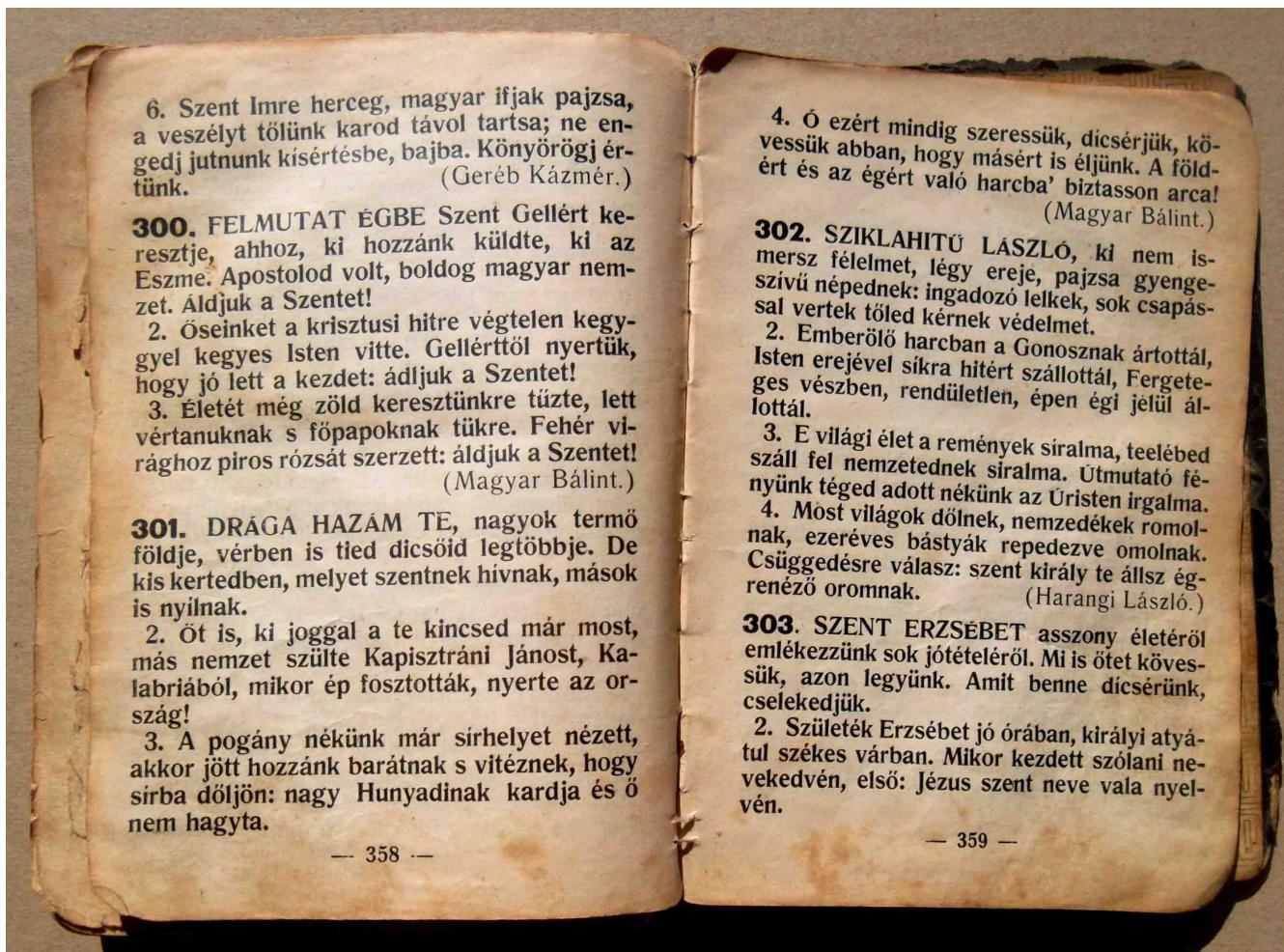
Among the “hymns about the saints,” the first two ones, namely 293 and 294, seem to be by far the most important. And not only by their arranging at the first two positions and their contents, but also by the particular physical aspect of their leaf in this prayer- and hymn book used for around four decades between 1943 and 1986: the leaf containing them is by far the most ragged, as it can better be seen below.





The particular and long-lasting attention paid by the religious practice to these hymns with a certain political content suggests that the Hungarian Catholic Church has been a religiously disguised political actor. And this may not be queer within a branch of the catholic christian religion that considers the “Blessed Virgin Mary” to be the “queen of Hungary”. In this respect, it is not incidental that in Hungary there is made run a catholic radio termed “Mária Rádió” [Radio Mary], in spite of the fact that there are made run from 2004, and respectively from 2000 two other catholic radios: the Magyar Katolikus Rádió [Hungarian Catholic Radio], established by the Hungarian Catholic Church, and the Szent István Rádió [Radio Saint Stephen], established by a retired bishop.

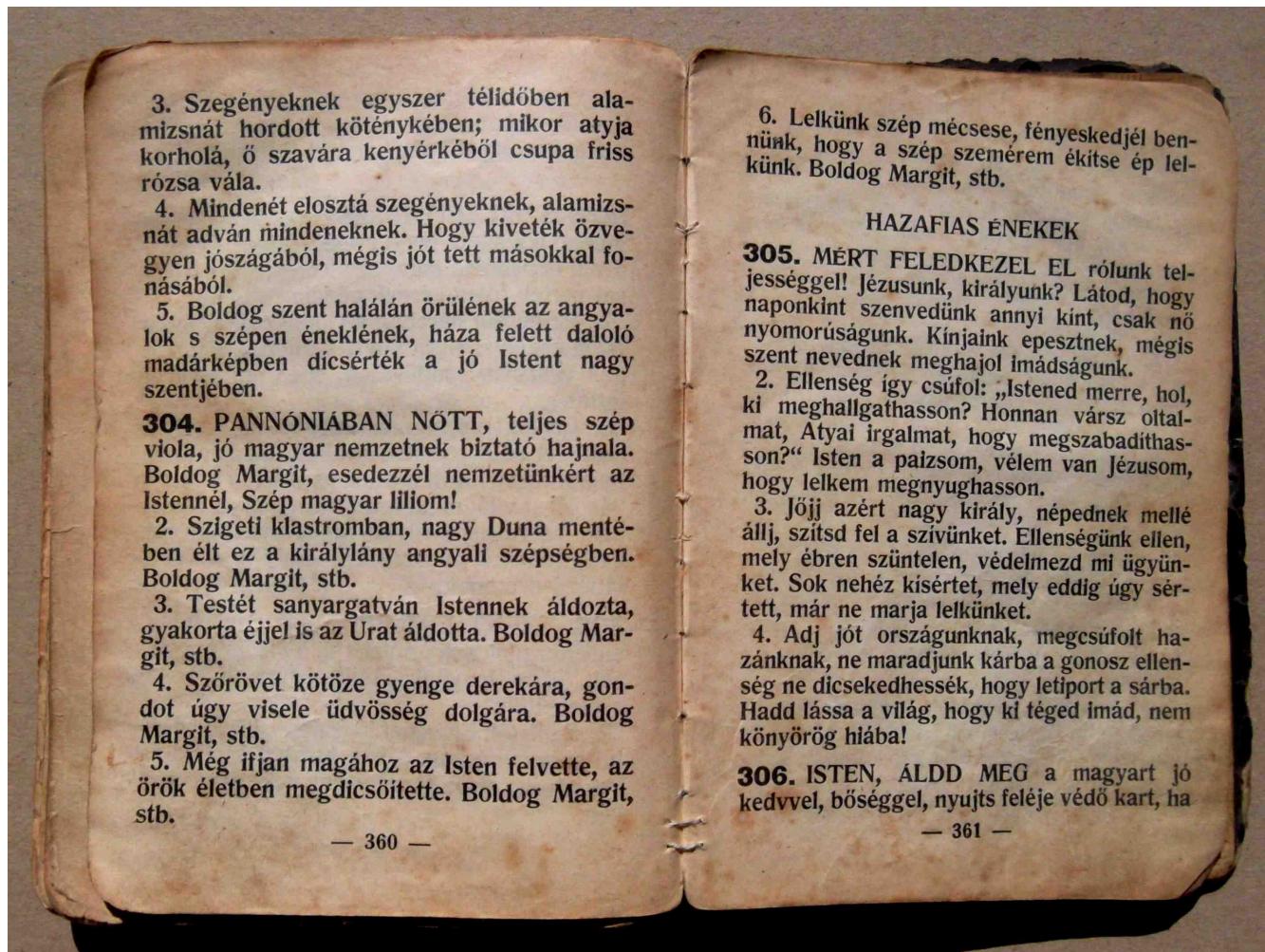
[2] pages 358 and 359:



Hymn 299 is dedicated and addressed to “Saint Prince Emeric, ornament of Hungary;” 300 to “Saint Gerard, the Apostle of the hungarian nation;” 301 to John Capistran, “who came to us when the pagan had already looked after a burial-place for us;” 302 to “Saint Ladislas, who stood for a heavenly sign in stormy disasters;” 303 to “Saint Elisabeth, at whose word small loaves of bread became fresh roses;” 304 to “Saint Margaret, who often praised for the Lord at night as well.”

In the section “Patriotic hymns,” in order that the politics-religion intertwining become more advanced, the hymn 306 was made no more and no less than the anthem of the hungarian state and “nation”.

[2] pages 360 and 361:



3. Szegényeknek egyszer téliidőben alamizsnát hordott köténykében; mikor atya korholá, ő szavára kenyérkéből csupa friss rózsa vála.

4. mindenét elosztá szegényeknek, alamizsnát adván mindeneknek. Hogy kiveték özvegyen jószágából, mégis jót tett másokkal fónásából.

5. Boldog szent halálán örülének az angyalok s szépen éneklének, háza felett daloló madárképben dícsérték a jó Istenet nagy szentjében.

**304. PANNÓNIÁBAN NÖTT**, teljes szép viola, jó magyar nemzetnek biztató hajnala. Boldog Margit, esedezzél nemzetünkért az Istennél, Szép magyar liliom!

2. Szigeti klastromban, nagy Duna mentén élte ez a királylány angyali szépségben. Boldog Margit, stb.

3. Testét sanyargatván Istennek áldozta, gyakorta éjjel is az Urat áldotta. Boldog Margit, stb.

4. Szörövet kötöze gyenge derekára, gondot úgy visele üdvösséggel dolgára. Boldog Margit, stb.

5. Még ifjan magához az Isten felvette, az örök életben megdicsítette. Boldog Margit, stb.

— 360 —

6. Lelkünk szép mécsese, fényeskedjél bennünk, hogy a szép szemérem ékitse ép lelkünk. Boldog Margit, stb.

#### HAZAFIAS ENEKEK

**305. MÉRT FELEDKEZEL EL** rólunk teljességgel! Jézusunk, királyunk? Látod, hogy napokint szemedünk annyi kínt, csak nö nyomorúságunk. Kinjaink epesztnek, mégis szent nevednek meghajol imádságunk.

2. Ellenség így csúfol: „Istened merre, hol, ki meghallgathasson? Honnan vársz oltalmat, Atyai irgalmat, hogy megszabadíthatasson?” Isten a paizsom, vélem van Jézusom, hogy lelek megnyughasson.

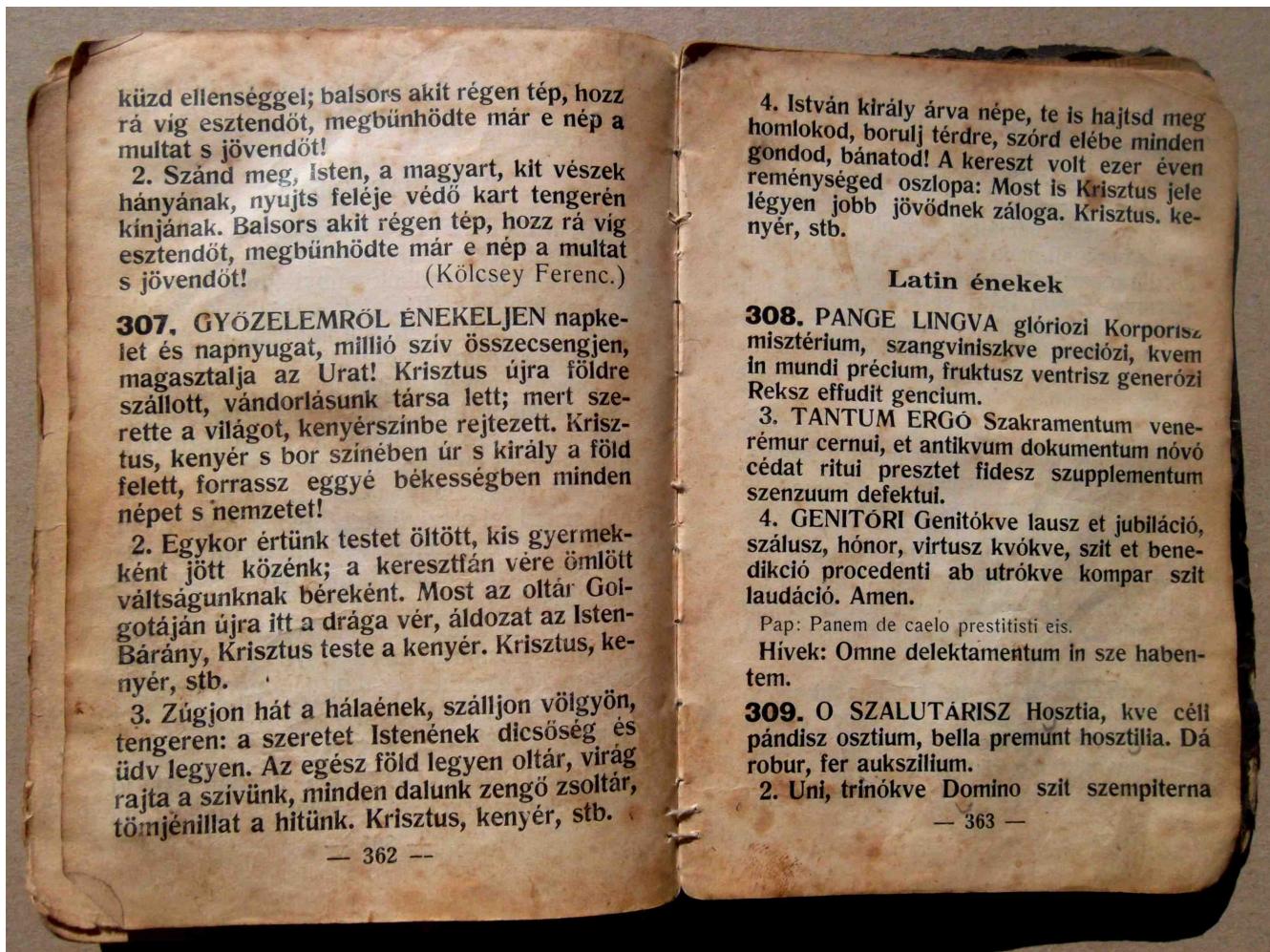
3. Jöjj azért nagy király, népednek mellé állj, szítsd fel a szívünket. Ellenségeink ellen, mely ébren szüntelen, védelmezd mi ügyünket. Sok nehéz kísértet, mely eddig úgy sérült, már ne marja lelkünket.

4. Adj jót országunknak, megcsúfolt háránknak, ne maradjunk kárba a gonosz ellenseg ne dicsekdhessék, hogy letíport a sárba. Hadd lássa a világ, hogy ki téged imád, nem könyörög hiába!

**306. ISTEN, ÁLDD MEG** a magyart jó kedvvel, bőséggel, nyújts feléje védő kart, ha

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[2] pages 362 and 363:



küzd ellenséggel; balsors akit régen tép, hozz rá vig esztendöt, megbünöhödte már e nép a multat s jövendöt!

2. Szánd meg, Isten, a magyart, kit vészek hányának, nyujs feleje védő kart tengerén kínjának. Balsors akit régen tép, hozz rá vig esztendöt, megbünöhödte már e nép a multat s jövendöt!

(Kölcsey Ferenc.)

**307. GYÖZELEMRÖL ÉNEKELJEN** napkelet és napnyugat, millió szív összecsengjen, magasztalja az Urat! Krisztus újra földre szállott, vándorlásunk társa lett; mert szerevette a világot, kenyérszinbe rejtezett. Krisztus, kenyér s bor színében úr s király a föld felett, forrassz eggyé békességen minden népet s nemzetet!

2. Egykor értünk testet öltött, kis gyermekként jött közénk; a keresztfán vére ömlött váltságunknak békéenként. Most az oltár Golgotáján újra itt a drága vér, áldozat az Isten-Bárány, Krisztus teste a kenyér. Krisztus, kenyér, stb.

3. Zúgjon hát a hálaének, szálljon völgyön, tengeren: a szeretet Istenének dicsőség és üdv legyen. Az egész föld legyen oltár, virág rajta a szívünk, minden dalunk zengő zsoltár, tömjénillat a hitünk. Krisztus, kenyér, stb.

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4. István király árva népe, te is hajtsd meg homlokod, borulj térdre, szórd elébe minden gondod, bánatod! A kereszt volt ezer éven reménységed oszlopa: Most is Krisztus jele légyen jobb jövödnek záloga. Krisztus, kenyér, stb.

#### Latin énekek

**308. PANGE LINGVA** glóriozi Korporisz misztérium, szangviniszke precízi, kvem in mundi prémium, fruktusz ventrisz generózi Reksz effudit gencium.

3. TANTUM ERGÖ Szakramentum venerémur cernui, et antíkvum dokumentum nótó cédat ritui preszter fidesz szupplementum szennuum defektui.

4. GENITÓRI Genitókve lausz et jubiláció, szálusz, hónor, virtusz kvókve, szít et benedikció procedenti ab utrókve kompar szít laudació. Amen.

Pap: Panem de caelo prestitisti eis.

Hívek: Omne delectamentum in sze habentem.

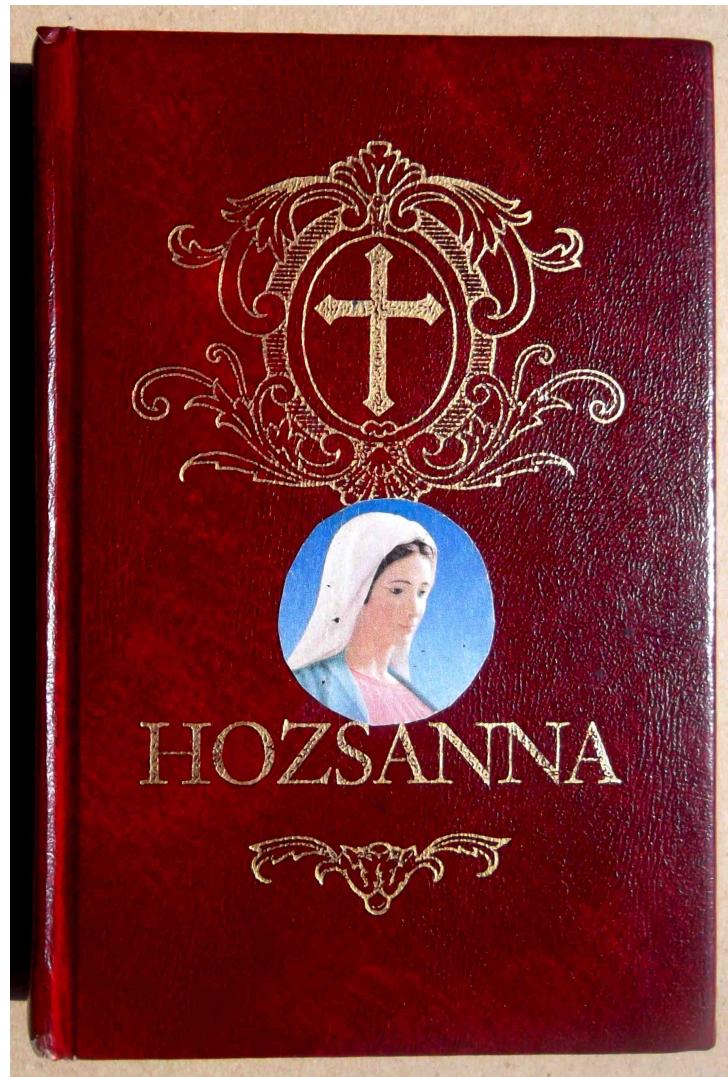
**309. O SZALUTÁRISZ** Hosztia, kve céli pándisz osztium, bella premunt hosztilia. Dá robur, fer aukszilium.

2. Uni, trinókve Domino szit szempíterna

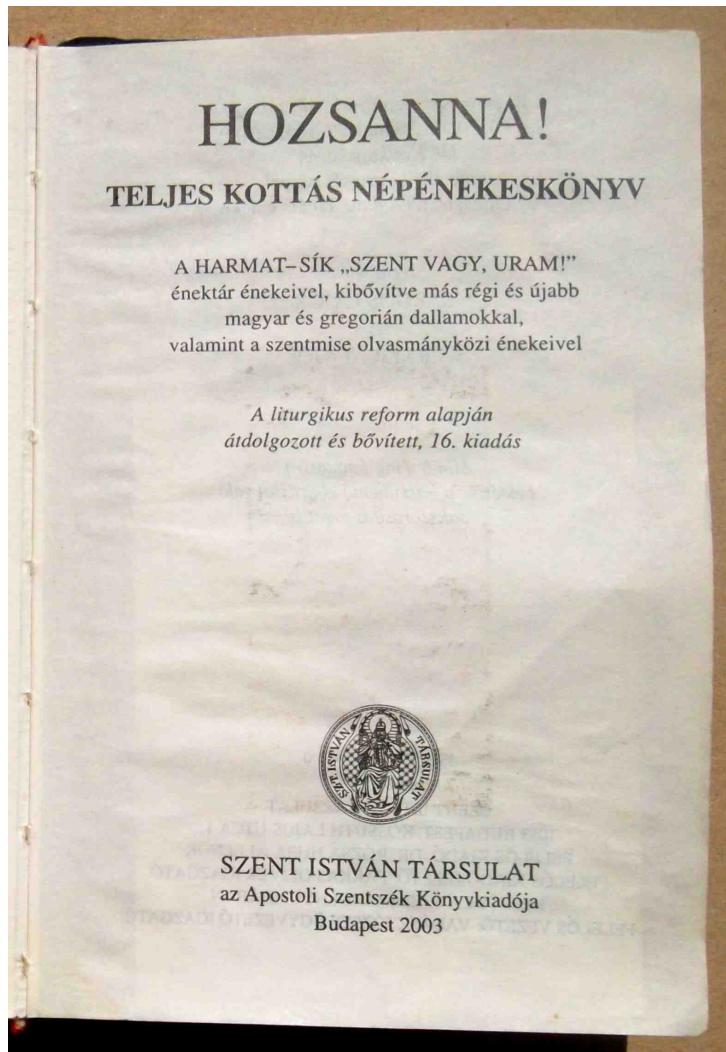
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### **1.3 The political contents of the “People's hymn-book with complete scores Hosanna!” of 2003**

[3] front-cover, around 100 millimeters wide:



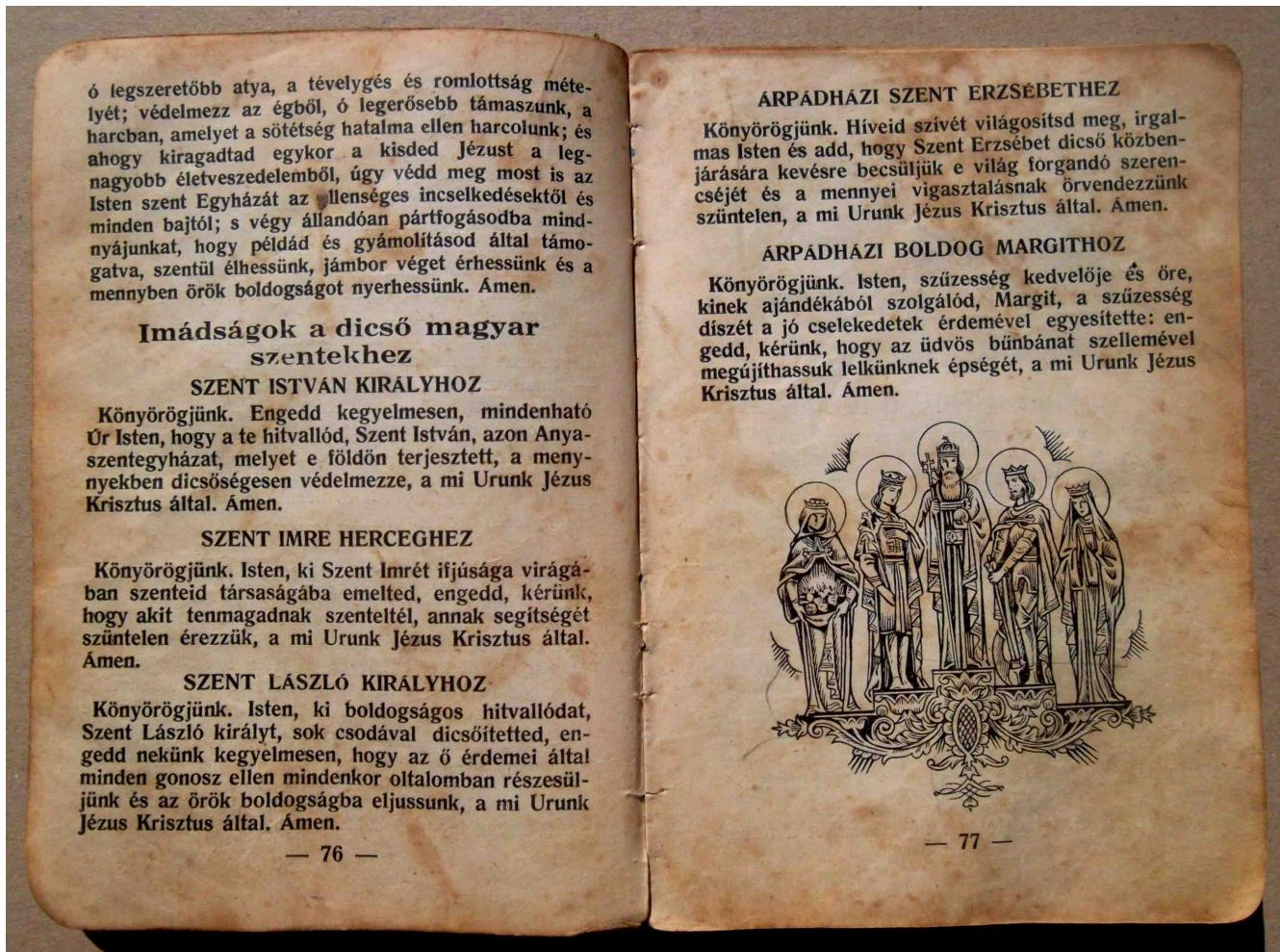
[3] page 3:



This prayer- and hymn-book is of my mother living in Hungary. It is essentially the same as that of my grandmother.

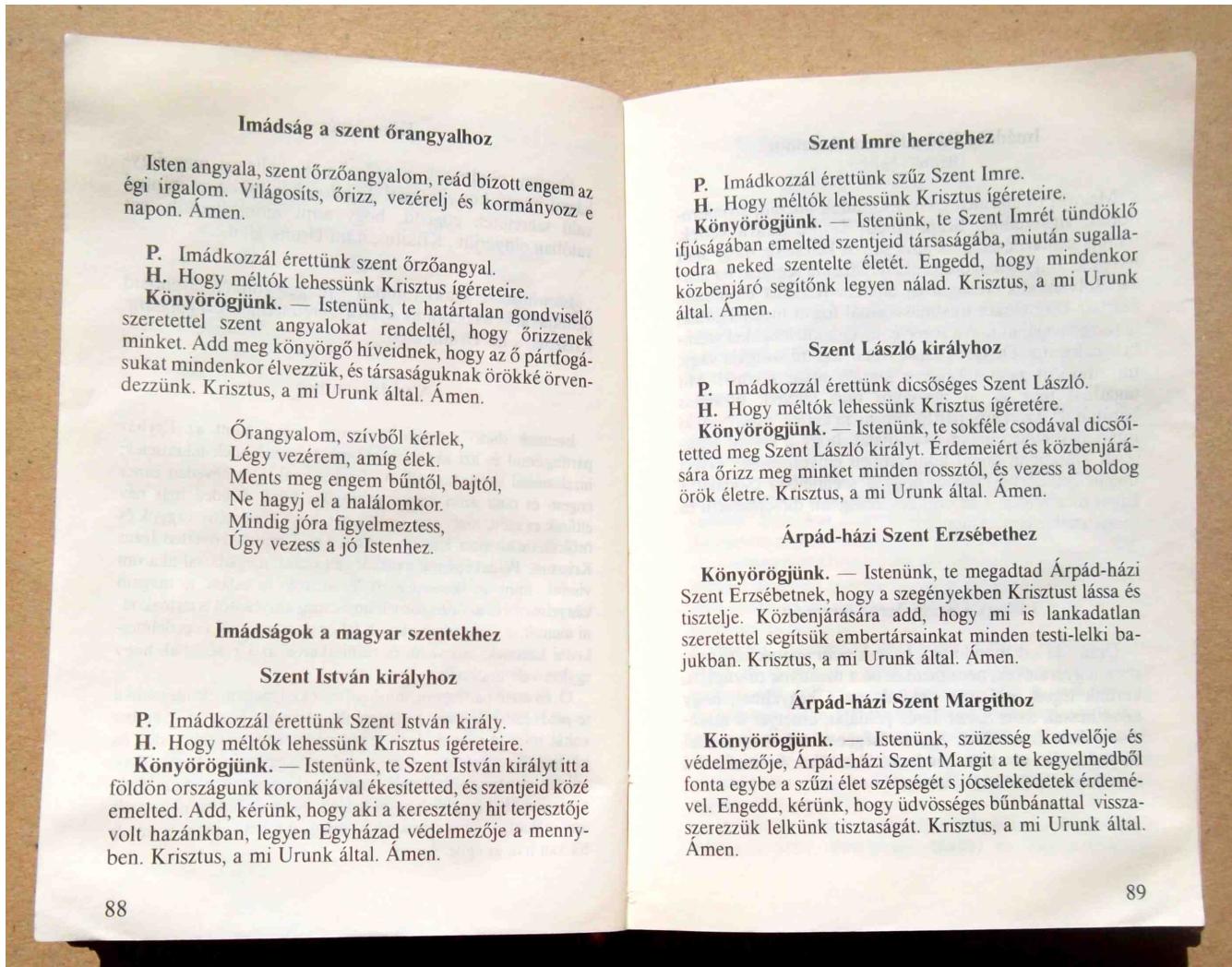
However, there can be established a relatively significant change in the prayer to “Saint King Stephen” of the section essentially entitled in both books “Prayers to the hungarian saints”.

[2] pages 76 and 77:



**Partial translation from the hungarian language:** Prayers to the glorious hungarian saints / To Saint King Stephen / We pray. Let us graciously, almighty God, that your confessor, Saint Stephen, gloriously protect in the heavens the Mother-Church he spread on this land, through our Lord Jesus Christ. Amen.

[3] pages 88 and 89:



**Partial translation from the hungarian language:** Prayers to the hungarian saints / To Saint King Stephen / ... We pray. — Our God, you ornamented Saint King Stephen with the crown of our country here on the earth, and raised him among your saints. Grant, we ask you, that who was the spreader of the christian faith in our fatherland be the protector of your Church in the heaven. Through Christ, our Lord. Amen.

So, in the meanwhile, there arose the necessity on the part of the Hungarian Catholic Church to specify that it was it who providing the crown to Stephen made an earthly king of him, and then canonizing him in 1083 made a heavenly saint of him as well. That may be a propaganda asserting the close connection between hungarian state and the hungarian catholic religion, and the determinant role of the religion, the politics-religion intertwining after all.

[3] pages 182 and 183:

**80** Zsasskovszky: Énektár (1855) – Szegedi: Cantus Catholicus (1674)

1. E szín a - latt itt a nagy jó,  
2. Itt van Jé - zus fe - hér szín - ben,

Em-ber-szív-vel kí - ván-ha - tó. É - gen, föl-dön  
Mint me-leg-ség a nap-fény-ben, Mint a tűz a

a - mi csak jó, Mind csak et-től, eb-ből va - ló.  
for-ró szén-ben, Mint e - rő a mág-nes-kő-ben.

3. A vacsorán kézbe vette a kenyeret s testtő tette,  
Vérré a bort megszentelte, ezt érettünk eselekedte.

4. És mondotta: „Im vegyétek, az én testem, ezt egyétek.  
Ti is ezt cselekedjétek, emlékemet örizzétek”.

5. Vette aztán a poharat, s papoknak lőn parancsolat:  
Tartsák fenn a szent titkokat. Így a Krisztus köztünk marad.

6. Azért most is igéjével, élünk Krisztus erejével,  
Amint az Úr amaz éjjel, Az ő teste igaz étel.

7. Azért rejti valóságát, rettentelen méltóságát,  
Hogy mutassa nagy jóságát, édesgető buzgóságát.

8. Mert ha csak egy szolgájára nem nézhetnénk: angyalára,  
Hogy nézhetnénk Ömagára, a vakító napvilágra!

9. Azért ámbár nem nézheted, sem száddal nem ízelheted,  
Kezeddel sem érintheted: de igéje, elég neked.

**81** Bozóki: Énekeskönyv (1797) – Kájoni: Cantionale Catholicum (1676)

1. Én nem - ze - tem, zsi - dó né - pem,  
2. Én té - ge - det E - gyip - tom - ból

Te el - le - ned mit vé - tet-tem? Tő-led ha - lált  
Ki - hoz-ta - lak nagy rab-ság - ból; Te en - ge - met

mért szenvédtem? Immár fe - lelj meg én-ne - kem.  
én ha-zám-ból Ki-ve - tél a szentváros-ból.

3. Egyiptomból kimentedben  
Nyílást tettem a tengerben:  
Te mellemet megnyitottad,  
Piros vérem kiontottad.

4. A pusztában itattalak,  
És mannával tápláltalak:  
Te épével itattál meg  
És ecettel kínáltál meg.

5. Ellenséged én megvertem,  
A Fáraót elveszettettem:  
Te ostorról testem verted,  
Talpig vérbe elkeverted.

6. Én téged nagy méltóságra  
Emeltelek királyságra:

In the meanwhile, hymn 82 was re-numbered to 81. But essential here is, I think, that it probably outlasted communism, and has been outlasting this relative democracy as well. It may be deemed to be an indication to the extreme-nationalist character of the religiously relatively disguised political alignment of the Hungarian Catholic Church.

The 2011 Constitution of Hungary “recognizes the nation-preserving role of christianity”. It might have such a role, but the contents and handling of this hymn shows that the hungarian catholic christianity has had an extreme-nationalism-preserving role as well.

[3] pages 184 and 185:

Te tövissel koronáztál,  
Bársonyoddal megalázta.

7. Én Kánaán dús földére  
Bevittek nagy bőségre:  
Te Golgota zord hegyére  
Vittél engem szenvedésre.

8. Én szőlőmbe ültettemek,  
Szép esőkkel öntöztek:  
Jó gyümölcsöt nem termettél,  
Latrok közé feszítettél.

9. Én nemzetem, zsidó népem,  
Többet érte mit tehettem?  
Te ellened mit vétettem?  
Felelj immár meg énnekem.

10. De ne essél te kétségbe,  
Bánd meg bűnöd, szállj szívedbe.  
Könnyezz és térij Istenedhöz,  
Hozzáám, te Üdvözítődhöz.

**82** *Kisdi: Canticus Catholici (1651) – Sík Sándor*

1. Ki-rá-lyi zász - ló jár e - löl, Keresztfá  
2. Kegyetlen lánd - zsa ver - te át Gonosz va-

tit - ka tün - dö - köl, Me-lyen az é - let  
sá - val ol - da - lát. Smely szennyet,vét - ket

hal - ni szállt S megtörte hol - ta a ha - lált.  
el - tő - rölt, Be - lő - le víz és vér ö - mölt.

3. Az ősi jóslat itt betelt,  
Mit a hű Dávid énekelt:  
„Az Úr, halljátok nemzetek:  
Kereszten trónol köztetek”.

4. Rajtad tündöklik, drága fa,  
Királyi vérnek bíbora.  
Ó választott jeles faág,  
Ki szent testét karoltad át!

5. Világ bűnének zálogát,  
Ó boldog ág, te hordozád,  
Az ellenség gonosz fejét  
Megváltónak rajtad zúzta szét.

6. Ó kereszt, áldunk, szent remény,  
A szenvedés ez ünnepén.  
Kérünk, kegyelmet adj nekünk,  
Add vétkünkért vezeklenünk.

7. Szentláromság, dicsérjenek,  
Üdvösség kútja, mindenek.  
Legyen győzelmünk, add meg ezt,  
A diadalmas szent keresztt.

„Az én lelkem már nem a Helikon és Parnassus felé irányul,  
az én lelkem a Tábor és Golgota hegyére vágyik.”  
(Liszt)

[3] pages 514 and 515:

ÉNEK - FEJEZETEK		AZ ÉNEKEK BETÜRENDES MUTATÓJA	
		Énekszám	Oldal
Advent (1–14. szám) . . . . .	96	158. Acélszáron száll az ember . . . . .	255
Karácsonyra (15–36. sz.) . . . . .	110	235. Adj irgalmat . . . . .	349
Évvégi hálaadásra (37–38. sz.) . . . . .	132	61. A fényes Isten-arcot . . . . .	157
Újévre (39–41. sz.) . . . . .	134	56. A Golgota-lépcsőn állók . . . . .	152
Vízkeresztre (42–46. sz.) . . . . .	137	294/A Ah, hol vagy . . . . .	424
Bűnbánat idejére (47–55. sz.) . . . . .	142	294/B Ah, hol vagy (Kodály) . . . . .	425
Nagybójtra (56–75B. sz.) . . . . .	152	1. A keresztnésekben hiszünk . . . . .	96
Nagyhétre (76–83. sz.) . . . . .	176	63. A keresztfához megyek . . . . .	158
Húsvétra (84–92. sz.) . . . . .	187	418. Alleluja . . . Nagy jóvöltát . . . . .	477
Áldozó-csüörtökre (93–96. sz.) . . . . .	195	252/b. Ama szörnyű napja . . . . .	372
Pünkösdre (97–103. sz.) . . . . .	199	237. Ama végső harag napja . . . . .	351
Szentháromság-vasárnapra (104–105. sz.) . . . . .	206	287. Angyaloknak királynéja . . . . .	415
Úrnapra (106–108. sz.) . . . . .	208	289. Angyaloknak nagyságos Asszonya . . . . .	417
Az Oltáriszentségről (109–142. sz.) . . . . .	212	439. Apostolok boldog kara . . . . .	492
Jézusról (143–159. sz.) . . . . .	242	19. A szép Szűz Mária . . . . .	115
Mária-ünnepekre (160–172. sz.) . . . . .	258	438. Atyáid helyébe (magyar tónus) . . . . .	492
Szűz Máríáról (173–197. sz.) . . . . .	274	439. Atyáid helyébe (7. tónus) . . . . .	492
További Mária-énekek (284–292. sz.) . . . . .	410	5. Ave Mária . . . . .	101
Litániák, Mária-antifónák (198–208. sz.) . . . . .	299	16. Az angyal énekel . . . . .	112
Angyalokról, szentekről (209–218. B. sz.) . . . . .	310	64. Az Atyának egy fiát . . . . .	160
Magyar szentekről, – a hazáért (293–306. sz.) . . . . .	423	38. Az esztendő fordulóján . . . . .	133
Mise-énekek (219–232. sz.) . . . . .	323	17. Az égből színméz csörgedező . . . . .	113
Magyar kis-misék (233–234. sz.) . . . . .	340	18. Az Ige megtestesült . . . . .	114
Gyászmisékre (235–250. sz.) . . . . .	349	43. Az isteni gyermeket . . . . .	138
Magyar gyászmisék (251–252. sz.) . . . . .	367	234/g. Az oltáron trónol . . . . .	347
Különböző alkalmakra (253–283. sz.) . . . . .	375	6. Az Úristen Ádám atyánknak . . . . .	102
Latin énekek (310–322. sz.) . . . . .	437	219. Az Úrnak dobban . . . . .	323
Olvasmányközi ének (401–452. sz.) . . . . .	463	409. Az Úr országol . . . . .	471
Zsoltárdallamok (tónusok) (453. sz.) . . . . .	502		
Alleluja-csoporthok (454. sz.) . . . . .	504		
Kodály: Magyar mise . . . . .	509		

Hymns 293-306 are classed on page 514 into the chapter entitled "For hungarian saints — for the fatherland".

[3] pages 422 and 423:

**292** Bozóki: Énekeskönyv (1797)

1. Má - ri - át dí - csér - ni, Hí - vek, jöj - je - tek,  
2. Ha ér - tünk Má - ri - a Fi - át kér - le - li,  
  
Mert ó fog - ja kér - ni Fi - át ér - te - tek.  
Ké - ré - sét szent Fi - a Meg nem vet - he - ti.  
  
Üd - vőz - légy, Má - ri - a! Mond - ja minden hív,  
  
Ál - dott légy, Má - ri - a! Mond - ja nyelv és szív.

3. Isten től csodával néki adatott, – Hogy anyaságával  
Szűz maradhatott. – Üdvözlégy, stb.

4. Teljes áldásokkal, mint világgal tűz, – És szent malasz-  
tokkal e dicsőült Szűz. – Üdvözlégy, stb.

5. Fogantatásban Ő vétkes nem volt, – Sem élte folytá-  
ban, sem minden megholt. – Üdvözlégy, stb.

6. Ó Szűz, életfája a jámboroknak, – És főpátrónája  
hív magyaroknak. – Üdvözlégy, stb.

7. Te vagy segítsége minden híveknek, – És nagy re-  
ménysége a bűnösöknek. – Üdvözlégy, stb.

8. Azért is szívemben mostan vigadok, – És igaz lelkem-  
ből hived maradok. – Üdvözlégy, stb.

9. Utolsó órámban segélj engemet, – Az örök hazába  
segítsd lelkemet. – Üdvözlégy, stb.

**293** Náray: Lyra Coelestis (1695) – Mentes Mihály

1. Is - ten, hazán - kért tér-de-lünk E - lőd - be,  
2. Ist-ván ki - rály-nak szí - ve gaz-dag-sá - gát,  
  
Rút bű-ne-in - ket jó - sá - goddal född be,  
Szent Imre her-ceg ke - ménytiszta-sá - gát,  
  
Szent magya - rok - nak tisz - ta lel - két néz - zed,  
Lász - ló ki - rály - nak vi - téz lo - vag - sá - gát,  
  
Er - de - mét i - déz - - zed.  
Ó, ha csak ezt lát - - nád!

3. Szent Erzsébetből hős szeretet árad.  
Margit imái vezekelve szállnak.  
Minket hiába, Uram, ne sirasson  
Áldott Boldogasszon.

4. Ránk bűnösökre minden verés rásér,  
De könyörögnek ők tépett hazánkért.  
Hadd legyünk mink is tiszták, hősök, szentek:  
Hazánkat így mentsd meg!

[3] pages 424 and 425:

**294.A** Bogisich: Őseink Buzgósága (1888) – Dőri kéziratos (1763)

1. Ah, hol vagy, magya - rok Tündök-lő csil-la - ga,  
2. Ró - lad em - lé - kez-vénCordulnak könnye - i.

Kí vol-tál va - la - ha Or-szágunk is - tár - ja?  
Bú - val har-ma - toz-nak Szo-mo-rú me - ze - i.

Hol vagy, Ist-ván ki - rály? Té - ged ma - gyar kí - ván,  
Lan-kad-nak szünte - len Vi - téz - lő kar - ja - i.

Gyászos öl - tö - zet - ben Te - e - lőt - ted sír - ván.  
Nem szűnnek i - szo - nyú Sí - rás - tól sze - me - i.

3. Virágos kert vala híres Pannónia,  
Mely kertet öntöze híven Szűz Mária.  
Katolikus hitnek bő volt szép virágá!  
Be megötödetti örvendetes napja.

4. Előtted könyörgünk, bús magyar fiaid,  
Hozzád fohászkodunk, árva maradékid.  
Tekints, István király, szomorú hazádra,  
Fordítsd szemeidet régi országodra.

5. Reménysegünk vagyon benned s Máriában,  
Mint magyar hazánknak hű királynéjában.  
Még éltedben minket néki ajánlottál,  
És szent koronáddal együtt föláldoztál.

**294 B** Kodály Zoltán – Dőri kéziratos (1763)

Lendülettel

1. Ah, hol vagy, magyarok tün-dök-lő csil - la - ga?  
2. Vi - rá - gos kert va - la hí - res Pan - nő - ni - a,

Kí vol-tál va - la - ha or - szágunk is - tár - ja.  
E ker - tet ön-tö - zé hí - ven Szűz Má - ri - a,

Hol vagy, Ist-ván ki - rály? Té - ged magyar ki - ván!  
Is - ten i - gé - je élt, bő volt szép vi - rá - ga,

Gyászos öl - tö - zet - ben te e - lőt - ted sír - ván.  
Meg-ho - má - lyo - so - dott ör - ven - de - tes nap - ja.

**295** Kisdi: Cantus Catholici (1651)

1. Ál - dott szent Ist - ván, Is - ten - nek szol -  
2. Ir - gal - mas Is - ten ke - gyes jó - vol -

gá - ja, Krisz-tus hi - té - nek i - gaz plán - tá -  
tá - ból A - da - ték né - künk ma - gas mennyor -

ló - ja, Bál - vá - ny - o - zás - nak el - tá - voz - ta -  
szág - ból, Ú - tat hogy lel - né - nék go - nosz po - gány -

[3] pages 426 and 427:

**296** Szegedi: Cantus Catholici (1674) – Magyar Cautionale (XVII. sz.)

1. tó - ja És el - ron - tó - ja!  
ság - ból, Ré - gi vak - ság - ból.  
3. Földeden újra pogány tüzek égnek  
Fajtalanságnak, rút hitetlenségnak,  
Ó jaj, ne hagyj el, napja reménysegnek,  
Válts meg az égnek!

4. Jobbodra kérünk, amely ma is épen,  
Légy közbenjárónk szent Király az égben.  
Könörülj újból e veszendő népen,  
Jó atyaképen.

5. Jóságos Jobbold nyújtsd ki reánk, kérünk,  
Szent koronáddal új ezeret érünk,  
Hogyha kereszted s imádságod vélünk.  
Régi vezérünk!

**297** Magyar Cautionale (XVII. sz.)

1. I - gaz hit - nek plán - tá - ló - ja,  
2. Ró - ma - i szent i - gaz - ság - ra  
Po - gán - yág - nak meg - ron - tó - ja,  
Hoz - tál min - ket nagy jó - ság - ra.  
I-mádd Is-tent é - ret - tünk, szent Ist-ván ki - rály,  
Or-szá - go - dat ol - tal - mazd, szent Ist-ván ki - rály!

3. Köztünk szent törvényt szerzettél, – Krisztus hitére  
vezettél. – Imádd Istant, stb.

4. Boldog Szűznek az országod – Testamentomban  
ajánlod. – Imádd Istant, stb.

5. Hogy a pogány eltávozzék – És rajtunk ne uralkodjék.  
– Imádd Istant, stb.

6. Dícséret Szentláromságnak, – Becsület Isten Anyjának. – Imádd Istant, stb.

„Tanításatok gyermekiteket erényre, mert csak az boldogíthat. – Nem ismerem a magasrendűségek más jelét, mint a jóságot.” (Beethoven.)

[3] pages 428 and 429:

**298**

Zsasskovszky: Énektár (1855) – Bogisich: Öseink  
Buzgósága (1888)

1. Ó di - cső - sé - ges szent Jobb-kéz,  
2. Mi - kor te - rád fel - te - kin - tünk,  
  
Me-lyet magyar ó - hajt - va néz: Drá - ga kin - cse  
Buz - gó - ság - ra ger - jed lel - künk, Jut e szünk - be  
  
né - pünk - nek, Nagy ö - rö - me szí - vünk - nek,  
szent - sé - ged, S ha - lát a - dunk te - né - ked.  
  
Ké - rünk, áldd meg or - szá - gun - kat, Ki - rá - lyun - kat,  
  
mind - nyá - jun - kat. Szent Jobb - kéz, szent Jobb - kéz,  
  
Szent Jobb - kéz, légy ol - talmunk És ö - rö - kös pa - i - zsunk

3. Drága szent Jobb, a vakságot, 4. Annyi ékes templomokat  
Hazánkból a pogányságot, Építettél s klastromokat  
Te irtád ki s helyette Istennek dicsőségül,  
Jézust hoztad földedre. Népednek üdvösséggül.  
Kérünk, áldd meg, stb.

428

5. Boldogságos Szűz Anyának

Mint magyarok Asszonyának  
Te ajánlád e hazát,  
Az angyali koronát.  
Kérünk, áldd meg, stb.

6. Az árváknak, özvegyeknek,  
Szegényeknek, betegeknek,  
Ah, mennyi sok jót tettél!  
Kérünk, áldd meg, stb.

7. Éhezőnek táplálója,

Meztelenek ruházója,  
Adakozó jobbkezed  
És irgalmas nagy szíved.  
Kérünk, áldd meg, stb.

8. Az áért Isten csodaképen  
Rothadatlan épsegében  
Megtartotta kezedet,  
Dicsőíté nevedet.

Kérünk, áldd meg, stb.

9. Drága szent Jobb, maradj nálunk,  
Utat mutass, merre járunk.  
Jobbágyaid maradtunk,  
Uralkodjál mirajtunk.  
Kérünk, áldd meg, stb.

**299**

Náray: Lyra Coelestis (1695) – Geréb Kázmér

1. Szent Im - re her - ceg, Ma-gyar-or-szág é - ke,  
2. Gyöngyvolt a lel - ked, tisz - ta mind a sí - rig,  
  
Szűz-tisz-ta é - let legszebb pél - da - ké - pe; Ser - dü - lő  
Mint li - li - om - szál, amely csak most nyílik; Oly csillag  
  
if - jak paj - zsa, me-ne - dé - ke, Kö - nyörögj ér - tünk.  
vol - tál, mely csak ég - re il - lik. Kö - nyörögj ér - tünk.

3. Jó magyar népünk alighogy megtére,  
Már oly szép gyöngyöt termett Árpád vére,  
Hogy még az ég is óhajtozott érte. Könyörögj értünk.

429

[3] pages 430 and 431:

4. Emberi testben angyalmódra éltél,  
Térden lelt a hajnal és az éjfélf,  
Az igaz útról soha le nem tértél. Könöörögi értünk.

5. Mint rózsát, melyet koszorúba törnek,  
A halál téged olyan hamar tört meg,  
Hogy ne légy éke sokáig a földnek! Könöörögi értünk.

6. Szent Imre herceg, magyar ifjak pajza,  
A veszélyt tőlünk karod távol tartsa;  
Ne engedj jutnunk kísértésbe, bajba. Könöörögi értünk.

**300** Tinódi Sebestyén (1549) – Magyar Bálint

1. Fel - mu-tat ég - be szent Gel - lért ke-  
2. Ős - e - le - in - ket a krisz - tu - si

reszt - je, Ah - hoz, ki hoz - zánk  
hit - re, Vég - te - len kegy - gyel

küld-te, ki az Esz-me. A - pos-to - lod volt,  
ke-gyes ls - ten vit - te. Gel - lért-től nyer - tük,

bol-dog ma-gyar nem-zet. 1-2. Áld-juk a Szen-tet!  
hogy jó lett a kez-det.

**301** Tinódi Sebestyén (1549) – Magyar Bálint

1. Drá - ga ha - zám, te, na - gyok ter - mó -  
2. Ót is, ki jog - gal a te kin - sed

föld - je, Vér - ben is ti - ed di - cső - id leg -  
már most, Más nemzet szül - te Ka - pisztrá - ni

több - je. De ki ker - ted - ben, melyet szentnek  
Já - nost, Ka - lab - ri - á - ból, mi - kor ép fosz -

hív - nak Má - sok is nyil - nak,  
tot - ták, Nyer - te az or - szág!

3. A pogány nékünk már sírhelyet nézett,  
Akkor jött hozzáink barátnak s vitéznek.  
Hogy sírba dőljünk: nagy Hunyadink kardja és ő nem [hagyta.]

4. Ó ezért mindig szeressük, dícsérjük,  
Kövessük abban, hogy másért is éljünk.  
A földért és az égért való harcba' biztasson arca!

[3] pages 432 and 433:

**302** *Kisdi: Cantus Catholici (1651) – Harangí László*

1. Szik-la-hi-tű László, Ki nem ismersz fé-lel-met,  
2. Em-ber-ő-lő harban A Gonosz-nak ár-tot-tál.

Légy e-re-je, paj-zsa Gyengeszi-vű né-ped-nek:  
Is-ten e-re-jé-vel Sík-ra hi-tért szállot-tál,

In-ga-do-zó lel-kek, Sok csa-pás-sal  
Fer-ge-te-ges vész-ben, Ren-dü-lel-len,

ver-tek, Tő-led kér-nek vé-del-met.  
é-pen É-gi je-lül ál-lot-tál.

3. E világi élet a remények sírhalma,  
Teelébed száll fel nemzedékek síralma.  
Útmutató fényünk, téged adott nékünk  
Az Úristen irgalma.

4. Most világok dölnek, nemzedékek romolnak,  
Ezeréves bástyák repedezve omolnak.  
Csüggédésre válasz: szent király, te állasz  
Égrenéző oromnak.

**303** *Náray: Lyra Coelestis (1695)*

1. Szent Erzsé-bet Asz-szony é-le-té-ről  
2. Szü-le-ték Er-zsé-bet jó-ó-rá-ban,

Em-lé-kezzünk sok jó-té-te-lé-ről.  
Ki-rá-lyi a-tyá-tul szé-kes-vár-ban.

Mi-is-ő-tet kö-vessük, a-zon le-gyünk,  
Mi-kor kez-dett szó-la-ni ne-ve-ked-vén,

A-mit ben-ne dí-csé-rünk, cse-le-ked-jük.  
El-ső: Jé-zus szent ne-ve va-la nyel-vén.

3. Szegényeknek egyszer télidőben  
Alamizsnát hordott kötényében;  
Mikor atyja korholá, ő szavára  
Kenyérkéből csupa friss rózsa vála.

4. minden előszáj szegényeknek,  
Alamizsnát adván mindeneknek.  
Hogy kiveték özvegyen jószágából,  
Mégis jót tett másokkal fonásából.

5. Boldog szent halálán örülének  
Az angyalok s szépen éneklének,  
Háza felett daloló madárkében  
Dícsérték a jó Isten nagy szentjében.

[3] pages 434 and 435:

**304** Bozóki: Énekeskönyv (1797)

1. Pan - nô - ni - á - ban nôtt, tel - jes szép vi - o - la,  
2. Szi - ge - ti klastromban, nagy Duna men - té - ben  
  
Jó magyar nemzetnek bíz - ta - tó haj - na - la,  
Élt ez a ki - ráylány an - gya - li szép - ség - ben.  
  
Szűz szent Margit, e - se - dez - zél Nem - ze - tün - kert  
  
az Is - ten - nél, Szép ma - gyar li - li - om!

3. Testét sanyargatván Istennek áldozta,  
Gyakorta éjjel is az Urat áldotta.  
Szűz szent Margit, stb.

4. Szőröt kötöze gyenge derekára,  
Gondot úgy visele üdvösséggel dolgára.  
Szűz szent Margit, stb.

5. Még ifjan magához az Isten felvette,  
Az örökké életben megdicsőítette.  
Szűz szent Margit, stb.

6. Lelkünk szép mécsese, fényeskedjél bennünk,  
Hogy a szép szemérem ékítse ép lelkünk.  
Szűz szent Margit, stb.

**305** Szegedi: Cantus Catholici (1674)

1. Mér - fe - led - ke - zel el Ró - lunk tel - jes - ség - gel,  
2. El - len - ség így csúfol: „Is - te - ned merre, hol?

Jé - zusunk, ki - rá - lyunk? Lá - tod, hogy napokint  
Ki meghallgat - has - son? Honnan vársz ol - tal - mat,

Szen - ved - dünk annyi kint, Csak nô nyomorú-sá - gunk.  
A - tyá - i ir - gal - mat, Hogy megszabadít - has - son?”

Kín - ja - ink e - peszt - nek, Mé - gis szent ne - ved - nek  
Is - ten a pa - í - zsom, Vé - lem van Jé - zu - som,

Meg - ha - jo l i - mág - sá - gunk.  
Hogy lel - kem meg - nyug - has - son.

3. Jöjj azért nagy király,  
Népednek mellé állj,  
Szítsd fel a szívünket.  
Ellenségünk ellen,  
Mely ébren szüntelen,  
Védelmezd mi ügyünket.  
Sok nehéz kíséretet,  
Mely eddig úgy sérteztet,  
Már ne marja lelkünket.

434

435

[3] pages 436 and 437:

4. Ajj jót országunknak,  
Megcsúfolt hazánknak,  
Ne maradjunk kárba,  
A gonosz ellenseg  
Ne dicsekedhessék,  
Hogy letiport a sárba.  
Hadd lássa a világ,  
Hogy ki téged imád,  
Nem könyörög hiába!

**306** *Erkel Ferenc (1810–1893) – Kölçsey Ferenc (1790–1838)*

1. Is - ten, áldd meg a ma - gyart, Jó kedv-vel, bő -  
2. Szánd meg, Is - ten, a ma - gyart, Kit vé - szek há -  
ség - gel, Nyújts fe - lé - je vé - dő - kart,  
nyá - nak, Nyújts fe - lé - je vé - dő - kart,  
Ha küzd el - len - ség - gel; Bal - sors a - kit  
Ten - ge - rén kín - já - nak.  
ré - gen tép, Hozz re - á víg esz - ten - dőt,  
Meg - bűnhőd - te már e nép A mül - tatsjö - ven - dőt.

**310\*** *Sostenuto* *Kodály Zoltán*

1. Pan - ge lin - gua glo - ri - ó - si  
2. Tan - tum er - go Sa - cra-men-tum  
3. Ge - ni - to - ri, Ge - ni - to - que

Cor-po - ris my - sté - ri - um; San-gui - nis que  
Ve-ne - re - mur cer - nu - i: Et an - ti - quum  
Laus et ju - bi - la - ti - o, Sa - lus, ho - nor,

dim.

pre - ti - ó - si, Ouem in mun-di pre - ti - um.  
do - cu - men-tum No - vo ce - dat ri - tu - i:  
vir - tus quo - que Sit et be - ne - di - cti - o.

cresc.

Fructus ven - tris ge - ne - ró - si, Rex ef.  
Prae - stet fi - des sup - ple - men-tum Sen - su -  
Pro - ce - den - ti ab - u - tro - que Compar

\*Orgonakísérletét lásd „Öt Tantum ergo” című füzetben.  
(MK. 4054 sz.)

It can be established that while the hymns relative to the “hungarian saints” and “fatherland” numbered from 293 to 306 were kept, and hymn 294 was added the hymn 294B, and according to the title page the prayer- and hymn-book was “enlarged with other old and newer hungarian and gregorian melodies, as well as with the inter-reading hymns of the holy mass,” hymn 307 was removed. The reason of that act must be the character of its political content: “Christ is lord and king over the earth, fuse in peace all peoples and nations.”

In my conception, the hungarian national secret political organization termed by me “hungarian national conspiratorial imperialist organization” particularly, and the national conspiratorial imperialist organizations generally, are not at all interested in the existence of a “king over the earth,” as that would diminish their power. (This political tendency finds an expression in the opposition even against the relatively soft power of Brussels within the European Union.) Further, the national conspiratorial imperialist organizations are not at all interested either in the “fusion of the nations,” as the major reason of their existence is just the preservation of their respective nations.

Accordingly, the removal of the hymn 307 can be considered as being a further indication to the character of the political alignment of the Hungarian Catholic Church.



## **2. The Hungarian Reformed Church “setting the spark into the detonating composition” against the Ceaușescu regime**

It is widely spread — because it was widely spread — the conception that the “revolution” of December 1989 in Romania was caused by the resistance of the reformed pastor László TÓKÉS to his being transferred from the city of Timișoara (In hungarian: Temesvár.) to the village of Mineu (In hungarian: Menyő.). According to my theory, that circumstance, turned into relatively favorable, was used by the romanian national conspiratorial imperialist organization — manipulating the Securitate and the Ceaușescu regime; the originator of the revolutionary events in December 1989 in Romania — to disguise itself. In this book, I do not intend to confute the first theory by expounding the second one. I just want to present my conception relative to the primarily determinant political role played by the Hungarian Reformed Church in Romania in relation to the activity of the pastor László TÓKÉS, irrespective of that the word-group “spark of the revolution” is in this case a notion describing a true revolution, or a fiction disguising political conspirators.

Beyond the exceptional talent, as well as rebellious character and activity of the pastor, other essential circumstances are that Timișoara was one of the largest cities, and in addition, as the westernmost and the nearest to Yugoslavia, it was the city with the population of the most liberal and rebellious mentality in the Socialist Republic of Romania. This latter aspect is indicated by that it has probably been the only mostly romanian-inhabited locality where the local organs of the state have since 1990 always been controlled by the most democratic parties, and have never been won by the nationalist or crypto-communist political forces in Romania. Accordingly, appointing László TÓKÉS to Timișoara was the worse measure possible from the point of view of the security of the Ceaușescu regime. And nevertheless it happened.

At first, in the 1990s, I supposed that appointing the rebellious pastor to Timișoara was originated by the romanian national conspiratorial imperialist organization with a view to use him for the “spark of the revolution” in case of its deciding on giving up communism. However, that supposition of mine was confuted by some official documents drawn up by the Securitate — the political police of the Ceaușescu regime — published with the book of János MOLNÁR asserting just the political accomplishments of the Hungarian Reformed Church in Romania during communism, entitled “Az aradi állásfoglalás a magyar–román diplomáciai kapcsolatok és a „Vasile-dosszié” tükrében” [The Stand in Arad in the mirror of the hungarian-romanian diplomatic relations and the “Vasile dossier”].

Generally speaking, the “religious” or the religiously disguised political activity of the pastor László TÓKÉS was a threat for the security of the Ceaușescu regime. So much, that he was made and kept unemployed between 1984 and 1986. Particularly speaking, appointing the pastor from home to the parsonage in Timișoara was the highest threat possible for the romanian national-communism in relation to his person. So much, that the Securitate made a case of it immediately. Consequently, the more primary person who affected the security of the Ceaușescu regime was not the appointed pastor himself, but his appointer, not the “spark,” but the “spark setter,” namely the bishop of the Reformed Episcopacy in Oradea, László PAPP. And for this reason, that appointing was essentially not an ecclesiastical, but an ecclesiastically disguised political act. This was proved by the events that were to follow.

The following two documents, so-called Informative Notes, drawn up by the Securitate indicate that after appointing the pastor László TÓKÉS to the city of Timișoara in 1986 the bishop — in his quality of informant with the conspirative name PĂUN [4: page 14] — had to provide information not so much about others, as it should have been normal, as rather about him himself, namely he had to justify his act that proved to be of a historical importance. Namely, the Securitate from the very beginning suspected him of his being in that act politically motivated, and even manipulated from Hungary.

Copy of fragments of the **Informative Note** written by the Securitate in Bihor county on the report of the informant Păun [bishop László PAPP] dated 4 May 1986, probably of A4 format [4: pages XIV and XV]:

A.S.  
- 2007  
L.A.R.H.V.A.

Street locu  
39/13

174

V  
21/IV

CU NR. 317 DIN 17.4.  
ORADEA, LEMN  
DR. TÖKÉS

POSTUL DE CAPELAN AL PAROUII MARIOSA.

ACEASTĂ HUNIȚE A OFERIT O OFERIREA JUR-  
PRINȚĂ ÎN EPARHIA ROMANO-CATOLICĂ DIN CLUJ,  
DEORECE HUNIȚUL ARI JE ZIGE A FUNCȚIONAȚ  
ÎN ACEEA EPARHIE, UNDE A FOST VOMENJAT  
DIN FUNCȚIE DE EPISCOPUL DIN CLUJ-Hunedoara,  
DIN FUNCȚIE DE PROFESOR AL UNIVERSITĂȚII  
FĂRĂ MOTIVAREA COMISIEI DE DISCIPLINĂ A  
EPARHIEI NEGRIOVATE.

JURUA NEGRIOVATĂ CĂ FĂTUL HUNIȚULUI,  
DR. STEFAN TÖKÉS, ACUM ȘI SIGUR ANI A FOST  
PENSIONAT LEGAL CA PROFESOR AL INSTITU-  
TULUI DE GEOLOGIE PROTESTANT DIN CLUJ-  
Hunedoara, și DIN ACEASTĂ PRICINĂ A PIERDUTO  
CONCERNANT SI FUNCȚIUNEA SA CONSILIAR  
DE PRIM NOTAR AL EPARHIEI DIN CLUJ-  
Hunedoara MOTIVI AU FOST COMPLEȚ LEGALE.  
ANII BELE MOTIVI AU FOST COMPLEȚ LEGALE.  
DR. TÖKÉS, - NEGRUȚIT DE ACESTE MOTI-  
VU, DORESTE SĂ INFLOUZEZE OPINIA  
PUBLICĂ BIJEUCIENI ATât INTERNA, cît  
SI EXTERNA, JUCIEND O PROPAGANDĂ NE-  
DOLITĂ DIRECT IMPARTIȚIA CONDUCERII  
DIJERICE ASFORHATE DIN SAR, și INDIRECT  
IMPARTIȚIA ORGANIZAȚIA DE STAT, CARE

47  
14

C.N.N.A.R.
2. 31-05-2007
SERVICIUL ARHIVĂ

TOLEREALĂ ACEAȘTA, Fără de lege și grosolană.

EPISODUL PAPP - CU HUMIREA SUVINGOARE -  
NATĂ -, A INTERDICTAT în "IMPLINIRĂ"

în OARECAZ MĂJURĂ PE DR. TÖKÉS -

DEOARECE în HUMIREA SE SCRISERI 48RS-  
STATE LUI în ANUL 1940 și în 1945 și  
DIN SUA și DIN OCABA, TATĂL și FIU  
SÎNT AMBII MENTIONAȚI CA VICTIME - 46  
REDRECATĂȚILOR.

EPISODUL PAPP E DE PÂRSERE ORĂ  
GESTUL LUI FĂRĂ VOR FI RECĂZUTE  
în MĂJURA OALECARE MORȚIES ATACULUI  
DIN STĂRIATATE, ÎNDRAPTAȚE ÎN PORNITĂ  
MĂJURAT.

ACESTA A FOST MORȚUL EXCLUSIV AL  
HUMIREI LUI LAZLO TÖKÉS LA TIMI-  
ȘOARA.

ORA DE ALEXANDRU MĂI 1986.

Du  
Pazu

Notă: - Preotul TÖKÉS LAZLO - este în ac-  
ord cu faptul că preotul la Trusineoro, înce-  
put de la Cluj - a fost confirmat de Departamentul Religios al Buc-  
ureștiului în 1945: Propun înacutarea copiei mate  
exemplarului I.T. CLUJ în Arh. I Buc., spre reprobație  
și apăzurare.

Informare: De a nu menționa, discută, atât  
la bu. Trusineoro, în modul normalizării al carulu-  
lui ordin și modul normalizării al carulu-  
lui ordin și modul normalizării al carulu-  
lui ordin și modul normalizării al carulu-

E.V.-16 preotului preot TÖKÉS LAZLO.

M. Higj

R.M.028/8.05.1986  
Q.P.C.

**Translation from the romanian language:** {Bihor County Inspectorate, Securitate - Service I/B, Receiving: Major CĂPRARIU, Source: PĂUN, Place: dwelling, Hour: 19.30 / No. 5180 of 4 may 1986 / Strictly Secret / Informative Note / [The source [bishop László PAPP] relates the following: with the decision No. 217 of 17 february 1986 of the bishop of the Reformed Episcopacy in Oradea, László PAPP, appointed the priest] [4: page 14]} László TÓKÉS in the position of chaplain of the Timișoara parsonage. / This appointing brought about some surprise in the Reformed Parish in Cluj, because the named had functioned for years in that parish, where he was suspended from function by the bishop in Cluj-Napoca, without the decision of the disciplinary board of the mentioned parish. / The source mentions that the father of the named, Dr. Ștefan TÓKÉS, was a few years ago pensioned legally as professor of the Institute of Protestant Theology in Cluj-Napoca, and for this reason he simultaneously lost also his honorary function of chief clerk of the parish in Cluj. — Both measures were completely legal. But Dr. TÓKÉS, discontented with those measures, wishes to influence the ecclesiastical public opinion, both internal and external, conducting an undesired propaganda directly against the leadership of the reformed church in the country, and indirectly against the state organs, which tolerate this gross unlawfulness. Bishop PAPP, with the above-mentioned appointing intended to “make docile” Dr. TÓKÉS in some measure, as in the numerous letters addressed to him last and this year from the U. S. A. and Holland, the father and son are both mentioned as “victims” of the injustices. / Bishop PAPP is of the opinion that by his gesture made there would be diminished in some measure the motives of the attack from abroad directed against us. / This was the exclusive motive of appointing László TÓKÉS to Timișoara. / Oradea, on 4 may 1986. / [Signature:] Păun.

[I think, the last sentence, and especially the word “exclusive” emphasizes the suspicion of the Securitate. The last question of major CĂPRARIU could be: “Were there other motives of your appointing László TÓKÉS to Timișoara?” This probably had a double goal: 1) to prompt the bishop László PAPP to confess his having been contacted from Hungary, as his suspected or even known quality of double agent raised the prospect of a success; 2) to comply with the higher instructions, to ensure his superiors that he put that question indeed. This suggests that the Securitate was primarily interested in hearing about the motives other than that acknowledged with and mentioned in this Informative Note. This sentence also suggests that the stress was not on the appointment itself, but on its place: the Securitate did not ask bishop László PAPP “Why have you appointed him just when he was unemployed?” but “Why have you appointed him just to Timișoara?” I.A.]

Note: — The priest László TÓKÉS — is in the attention of the Cluj County Inspectorate — The appointing as priest to Timișoara, ... was confirmed by the Department of Religions in Bucharest — / Measures: I propose the forwarding of the copy of the [material] to the Cluj County Inspectorate and to the Directorate I in Bucharest, for exploitation / Tasks: Signal to us, discussions, [attitudes] and the manner of solving the case of the former priest László TÓKÉS. / R. M. 028 of 8 may 1986 / 2 copies. / [Chief of Service I/B, Major Gheorghe CORDIŞ] / [Signature:] [indecipherable].

Send a copy from the copies of the note to the Securitate in Timiș [county] as well. / [Signature:] [indecipherable].

Copy of fragments of the **Informative Note** written by the Securitate in Bihor county on the report of the informant Păun [bishop László PAPP] dated 9 june 1986, probably of A4 format [4: pages XII and XIII]:

Inspectoratul Jud. Bihor  
Securitate - Sec. I/B  
Prinușto: Mr. Cioranu  
Surse: PAUN  
Loc: Oradea  
Ora: 12<sup>00</sup>  
ROTA INFORMATIY

No 5100 poștă din 9.06.86.

PN  
SS  
C.N.H.A.N.  
31-05-2007  
SERVICIUL ARHIVĂ

SURSA RELATIYĂ URMAȚOREA: LA 7. IUNIE A.C.

EPISCOPUL REFORMAT D. LĂZĂR PAPP L-A  
PRIMIT PE FOȚUL YICAR EPISCOPAL CUIJAN.

DR. STEFAN TÖKÖS, ÎMPREUNĂ CU FILUL său

LĂZĂR, MULȚ CAPSAT ÎN PARONIA TIMI-  
ȘOREANĂ, LĂZĂR PRIMILEA FOI PREZENT  
JOARA. - LĂZĂR PRIMILEA FOI PREZENT  
CONSIGLIERUL EPARCIAL IULIU ENYEDI;  
CARE LA începutul anului curunt A CONDUS  
LA CHIU-EGOCĂ CONVACĂ MILITARĂ PRELIMI-  
TARĂ, LĂZĂR TÖKÖS EPISCOPUL PAPP-

ATRAJ ALENTĂ TÖKÖS LA UR-

MĂRȚORIE: TREBUIE SĂ OCupe O POZIȚIE

OPOZITIVĂ ÎN TOTEC PROBLEMELE; TREBUIE

SĂ STIE CĂ ACTUALUL PAROH DIN TIMI-

ȘOREA, LEO PEUKER, YA FĂRĂ PREDICAT DEH-

GOALA, PASTE DINI 4 HI, DATA CE SĂ ASPECTAT

A HERĂNDARE DE MULTI + PREDICARI

ÎN TIMIȘ, DINTRE CARSI CEI MULȚI DECO-

NU STI VÎNT: STEFAN HIGYED / LUGOJ /, IVAN

PETER / TIMIȘOARA - PRATINA / și ADALBERT

JÓKELY / TIRNAUCA / și NU NIE, JUDE-

ȘORUL OPZITIEI DIN PARONIE FAȚĂ DE

PEUKER, NICI CEL AL LUI

PROSTUL PEUKER, FAȚĂ DE "OPZITIE", CARSI

PEUKER FAȚĂ DE "OPZITIE", CARSI

EXISTĂ ÎN ORICARE PARONIE SĂ AIBĂ

\* O AMITUDINE LOIALĂ FAȚĂ DE ÎNSEA-  
CHORUL DE SPECIALITATE AL DEPARTAMENTU-

C.N.S.A.S. 36  
31-05-2007  
SERVICIUL ARHIVĂ

*valoarea spirituală să va mulțeze astfel*  
*lăsând să spun doar l. J. Gh.*

(X) TULI CULTELOR, MIHAI ISPEREDEL. - TIRĂRUL  
TÖKES i-a PLORUIT EPISCOPOU lui că YAFI  
ASA. -

NEFĂR TÖKES A ADOARAT-O PROBLEMA LUI  
MICEDONIUSUȚĂ. - EPISCOPOUL PAPP i-A ATRAS  
ATTENȚIA că ACIUNEA SA PURTATĂ DE ASI  
DE ZILE TRECUTE TRIUA EPISCOPOU lui ROFORUMAT  
CUJISAN D. IULIU HAGY, PUTEA FI INTER-  
PRESTATĂ DE PROPAGANDA DIN VIZĂ ÎNTRATE  
CĂ O ACIUNE DURĂ FUGA TRIUA. EPISCO-

PUNI

ÎMPACH

b.

DE VTM

EPISCOPO

DECLARA

NOTĂ

TAUDIA

HAGY

CEHMU

HEI

OPINIA

JI AB

CNA

CEHFO

HATII

DIRECȚ

SISPA

PSHTRI

FIRL

ST

DOBREA SPARZIEI SAU, POSIBILITATEA CE  
i-A FOI OPERATĂ DE ALBAVNĂ PISTĂ.  
Avem, în raportare RĂSURI, cu totul  
INCĂRICAREA.

ORADEA, M. 6.1986.

*Pârnu*

C.N.S.A.S.  
31-05-2007  
SERVICIUL ARHIVĂ

Nota: Nota nu se referă la comu! TÖKES  
VASILE - ce se aflo în cadrul j.j-cluj  
Arv.-I/B.

Măsuri. - Copia măsurii va fi marcată  
cu respectivătate din I. Puc. m. I.J.Truis  
semnătate.

- Verificarea aspectelor relativ  
cu privire la "FELSEGI" - ce a putut  
pofti la întâlnirea cu ministrul TÖKES  
cu episcopul Papp Ioan - din Oradea.

Sarcini: se va renumala înainte mică  
mai stăte președintul modul de integrare  
în cadrul consiliului de administrație  
cadrul clerului reformat.

C.N.S.A.S.  
31-05-2007  
SERVICIUL ARHIVĂ

*M. H. H. G.*

**Partial translation from the romanian language:** Ministry of the Interior, Bihor County Inspectorate, Securitate - Service I/B, Receiving: Major CĂPRARIU, Source: PĂUN, Place: of work, Hour: 12.00. / No. 5180/005 of 9 june 1986. / [Stamp:] C. N. S. A. S. [National Council for the Study of the Archives of the Securitate], [Date:] 31 may 2007, Archives Service. / Informative Note / The source [bishop László PAPP] relates the following: on 7 june current year, the reformed bishop D. László PAPP received the former episcopal vicar in Cluj Dr. Ștefan TÓKÉS, together with his son László, appointed chaplain to the parsonage in Timișoara. At the reception, there was present also the parish counselor Iuliu ESZENYEI, who at the beginning of the current year led in Cluj-Napoca the preliminary talks, on the initiative of the bishop PAPP. / On the occasion of the reception, bishop PAPP called the attention of the young TÓKÉS to the following: he has to take up an objective stand in all problems; he has to know that the present parson in Timișoara, Leó PEUKER, shall be pensioned definitively in two years, date which is awaited with impatience by many “claimants to the throne,” from which the most known are: Ștefan HIGYED (Lugoj), Ivan PETER (Timișoara — Fratelia), and Adalbert SZÉKELY (Tormac); he shall not be the “rooter” of the opposition in the parsonage towards the parson PEUKER, neither of PEUKER towards the “opposition,” which exists in any parsonage; he shall have a loyal attitude towards the speciality inspector of the Department of Religions in Bucharest, Mihai IEPERGEL. The young TÓKÉS promised the bishop that it shall be so. / Ștefan TÓKÉS embarked in his well-known problem. The bishop PAPP called his attention that his action borne for years against the reformed bishop in Cluj, D. Iuliu NAGY, can be interpreted by the propaganda abroad as an action conducted against the bishop ... / ... the leadership of his parish, possibility which was stopped by this to him so far repeatedly and resolutely. / Oradea, on ... june 1986. / [Signature:] Păun.

Note: — The note refers to the Vasile TÓKÉS case, which is in the attention of the Cluj County Inspectorate - Service I/B. / Measures: The copy of the note shall be forwarded for exploitation to the Directorate I in Bucharest, and to the Timiș County Inspectorate - Securitate. — The verification of the aspects related in the note through the informant “FELSEGI,” who participated at the meeting of the named TÓKÉS with the bishop László PAPP in Oradea. / Tasks: Signal to us further on new data on the manner of integration and behavior of László TÓKÉS in the framework of the reformed clergy. / [Chief of Service I/B, Major Gheorghe CORDIȘ], [Signature:] [indecipherable].

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Copy of the **Covering Letter** of the Securitate in Bihor county to the Directorate I in Bucharest dated 9 june 1986, probably of A6 format [4: page XIV]:



**Translation from the romanian language:** Ministry of the Interior, Bihor County Inspectorate, No. I/B/CA/ 0015236 of 9 june 1986. / To, / Ministry of the Interior, State Security Department, Directorate I, Bucharest. / Enclosed, we forward for exploitation the copy of the Informative Note No. 5180/005 of 9 june 1986, furnished by the informant "PAUN" regarding the case of the reformed priest László TÓKÉS, who was appointed assistant minister to the Timișoara Parsonage II. / Chief of the Securitate, major Dumitru OGĂȘANU, [Signature:] [indecipherable] / [Stamp:] Socialist Republic of Romania, Ministry of the Interior, Bihor [County Inspectorate]. / Chief of Service I/B, major Gheorghe CORDIȘ, [Signature:] [indecipherable].

[Stamp:] Entry... /0066602 of 16 june 1986.

[Hand-written Note:] BN + PI / — Follow with attention the evolution of the case. / [Signature:] [indecipherable].

It is characteristic that the Informative Note of 9 june 1986 was processed by the Chief of Service I/B of the Securitate in Bihor county, major Gheorghe CORDIȘ, the Chief of the Securitate in Bihor county, major Dumitru OGĂȘANU, and sent to the Directorate I of the State Security Department in Bucharest on the same day, namely on Monday, 9 june 1986.

Therefore, to deem that the pastor László TÓKÉS, for the "spark," and not the bishop László PAPP

of the Hungarian Reformed Episcopacy in Oradea, for the “setter of the spark into the detonating composition,” was that primarily caused the “explosion” of 1989 in Romania is the same as to say that the inventors of the American atomic bomb, and not the United States caused primarily the end of the 2nd World War in Asia.

Further, the Securitate did not content itself with “following with attention the evolution of the case” of appointing the pastor to Timișoara, but it also took some measures to remove him from the rebellious-minded city. What is more, it decided to let him leave the country, as can be seen from the Letter below.

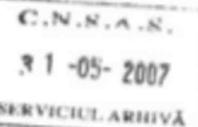
Copy of the **Letter** written by the Directorate I of the State Security Department in Bucharest to the Securitate in Bihor county dated 3 february 1988, probably of A4 format [4: page X]:

MINISTERUL DE INTERIE  
DEPARTAMENTUL SECURITATII STATULUI

DIRECTIA I 63/EP/MG  
Nr. 121/S.H./0073.609 din 1 Ianuarie 1988

STRICT SECRET

Ex.nr. 2



Către

SECURITATEA JUDETEANĂ BIHOR

În raportul dumneavoastră nr. I/B/CA/007313 din 29.12.1987 privind pe KOMJATHY ALADAR, preot reformat din Canada și scrierea acestuia înaintat de episcopul PAPP LASZLO președintelui Departamentului Cultelor, referitoare la bursa de studii oferită preotului TOKES LASZLO din Timișoara, vă comunicăm următoarele:

În urma analizării cazului, prin prisma avantajelor ce s-ar realiza și a eventualelor consecințe negative ce ar putea apărea, s-a hotărât să se acorde aviz pozitiv, iar Departamentul Cultelor să aprobe plecarea la studii în Canada a lui TOKES LASZLO.

Mentionăm că prin aceasta se scoatează continuarea discreditării și amplificarea suspiciunilor deja existente asupra familiei TOKES în rîndul clerului reformat, în sensul că "ar cochetă cu securitatea" și reducerea influenței în cadrul cultului. Plecarea în străinătate ar atenua unele speculații folosite în propaganda antiromânească pe tema libertăților religioase și a drepturilor omului cu referire la naționalitatea maghiară, inclusiv recentele acțiuni ostile preconizate de "Alianța Mondială a Bisericii Reformate".

Este necesar ca episcopul PAPP LASZLO să exercite în continuare influență pozitivă asupra lui TOKES LASZLO, mai ales după atenționarea ce l-a făcut-o la începutul lunii ianuarie a.c. și să coopereze cu Securitatea județeană Timiș pentru cunoașterea poziției și preocupărilor prezente ale acestuia.

SEFUL DIRECTIEI  
Colonel,  
Ratiu Gheorghe

SEFUL SERVICIULUI  
Majoral  
Craciun Mihai

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**Partial translation from the romanian language:** Ministry of the Interior, State Security Department, Directorate I / ... of 3 february 1988. / Strictly Secret / ... To, / Bihor County Securitate / To your report No. ... of 29 december 1987 regarding Aladar KOMJATHY, reformed priest in Canada, and his letter forwarded by the bishop László PAPP to the President of the Department of Religions relative to the scholarship offered to the priest László TŐKÉS in Timișoara, we communicate you the following: / After analyzing the case, ... it was decided to accord a positive opinion, and the Department of Religions shall approve the departure of László TŐKÉS to studies in Canada. / ... Chief of the Directorate, Colonel Gheorghe RAȚIU. ...

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The suspicion and knowledge of the Securitate relative to the secret intervention of entities from Hungary in the political events in Romania is suggested by the following documents:

Copy of the Covering Letter of the Securitate in Bistrița county to the Directorate I in Bucharest dated 27 july 1988, probably of A6 format [4: page XVIII], and copy of fragments of the Informative Note written by the Securitate in Bistrița county on the report of the informant Petrescu dated 27 july 1988, probably of A4 format [4: pages XVIII and XIX]:

Tg. Expl. 2. EXPLO  
MINISTERUL DE INTERNE  
INSTITUTUL JUD. BIISTRITA N.  
- SECURITATE -  
MP. NR./DO. 1637 din 07.07.1971

INFORMATIE 10/0063473 377  
28.07.1971 RICU SECRET  
NR. 1

bul. Pop. 2. Expl.  
Gruia  
AT 1520  
bul. Craciun nr. 1  
bul. Craciun nr. 1  
filial din protopopiatul Tismana  
Filial din protopopiatul Tismana  
de la comunitatea de credință de Reformat  
acordată. Acesta însoțește note informative furnizate de sursa  
de legătură cu preotul reformat TOHES LASZLO, din  
municipiul Tismana.

SEFUL DEPARTAMENTULUI  
Colonel, BUNICI

SEFUL DEPARTAMENTULUI  
Colonel, GHEORGHE  
TANASIU

RICU SECRET  
1851/00165 378  
nr. 1

cunoascat nici sociile noastre. Ne-am retras într-o cameră și mi-  
spus că datorită încrederii deosebite ce o are în sine îmi înmî-  
nează un exemplar dintr-o scriere dactilografiată și concepută  
de el și pe care a predat-o unui număr de 13 preoți reformați  
de încredere din fiscare protopopiat din țară pentru că în data  
de 5 sept. să fie cititi la ședință ordinari ce se desfășoară  
simultan în cele 13 protopopiate reformate din România.

In scriere se face chemarea preoților reformați de a se  
adresa în masă celor două episcopii din Cluj-Napoca și Oradea  
pentru ca acestea să înființeze cîte o comisie specială care să  
în legătură oficial cu organele de stat în problema sistematizării  
satelor în care există biserici și parohii reformate.

Aceste comisii trebuie să se informeze și să se documenteze  
direct prin deplasări în teren și de la preoții reformați din  
localitățile care se vor demola pentru că apoi să ceară organelor  
de stat pe baza datelor culese ca acolo unde vor fi mutați cre-  
dincioșii să fie construite sau mutate și biserică lor pe cheltu-  
iala statului.

In scriere se mai cere să nu fie răspindiți credincioșii  
care aparțin de aceeași biserică, numirul parohilor și rîmîni cu  
aproximație același ca și în prezent, episcopia să se intereseze  
de moartea acestor parohii, a enoriașilor și să intervînă în fa-  
voarea lor. De asemenea în document se cere ca numirul preoților  
să nu scăde și să nu se producă daune materiale bisericii refor-  
mate.

In concluzie susținutul afirma că și "noi" trebuie să facem  
ceva și nu așteptăm ajutorul numai de la străinătate pentru că  
o să ni se spună pe urmă că ei au făcut ce au putut însă "noi" nu

y lo zile a  
n municipiu  
căl se află în  
mijloace la sfîr  
ins m-a invitat  
pre care și nu

640

am contribuit cu nimic.

378v

Sumitul TOKES LASZLO a petrecut lo zile din conaciu de odihni la cabana tatilui siu - TOKES ISTVAN - care este situat in jud. Covasna. In acel timp s-a intilnit cu un preot de incredere din protopopiatul reformat Sf. Gheorghe cîruia i-a inimnat si lui un exemplar din acest document. Tot el personal a predat un alt exemplar ansi preot din protopopiatul Cluj-Napoca al bisericii reformate.

A afirmat față de surși că dacă securitatea aflată de această acțiune atunci numai de la cei 13 preoți reformați din cele 13 protopopiate reformate din țară se putea cunoaște.

Recomanda ca documentul să fie citit în timpul sedinței ordinare din 5 sept. și nu mai tîrziu, iar în situația că persoana care și-a asumat răspunderea să citească documentul nu va fi lăsată să continue de către cei din presidiu, e bine că a început-o deoarece se va afla de conținutul acesteia de la restul preotilor, se va cunoaște ce s-a intentionat și se facă și își manifestă curiozitatea cum va reacționa cele două episcopii.

Sursa s-a consultat în această problemă la indicația lui TOKES LASZLO, cu preotul reformat CSERNAK BELLA din com. Matei jud. Bistrița-Năsăud - cunoștință apropiată a susnumitului - care i-a spus că o să-i dea răspunsul peste cîteva zile după ce va citi scrisoarea și o să î-o restituie. Sursa i-a relatat lui CSERNAK că TOKES le-a cerut ca unul din ei să citească scrisoarea în ședința din 5 sept. a protopopiatului sa "PETRESCU" din Dej.

27-07-1988

Nota of. - Nota se referă la numărul:

- TOKES LASZLO preot reformat din municipiul Timisoara cunoscut ca autor al unor acțiuni clandestine cu caracter naționalist-iridentist ("CONTRAPUNCTE", "OPONENTII");

- TOKES ISTVAN, preot reformat din Cluj-N. tatăl sus-numitului;

- CSERNAK BELA, preot reformat din com. Matei jud. Bistrita-Nasaud. Este lucrat prin dosar de urmărire informativă

Sarcini - Si-i raspundă lui TOKES L. că nu poate citi scrisoarea deoarece soția lui este în învățămînt și nu dorește să-i complice

Micuri - Propunem raportarea notiei la Dir.I-a.

Mr. Nachiti Smion

27.07.88

Informația prezintă interesa, elementul trecind de acum la acțiuni care probabil i-au fost sugerate de cineva din exterior sau din țară (vezi relațiile sale cu cei din acțiunea "CONTRAPUNCFE"). Să raportăm la Serv.II Dir.I-a (poate chiar nota în întregime) pt.a se evita o eventuală desconspirație rezultând că discuția a fost doar în doi.

Să se pună în arătoare cu toate răspunderile ucolatice și fără niciună reacție, de către autoritatea de stat sau într-o altă formă, în cadrul unei reuniuni de la sediul Consiliului Național al României, C.N.R., unde să fie anunțată în mod oficial că România își revendică suveranitatea asupra teritoriilor de pe malurile Dunării și Mării Negre.

**Partial translation from the romanian language:** [Page 2, last typed paragraph:] ... 27 july 1988 / The information presents interest, the element [László TÓKÉS] engaging from now in actions which were suggested to him probably from someone from the exterior or from the country (see his relationships with those from the action “Counterpoints”). ... / Colonel Ioan GUI ...

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As regards the efforts of the Securitate to remove the pastor from Timișoara, it is worth mentioning my hypothesis and conviction that at around the middle of november 1989 the romanian national conspirational imperialist organization became conscious of that with keeping its Ceaușescu regime Romania would have remained the only “socialist” country in Eastern-Europe, and that fact would in its view have affected the dignity of the romanian “nation”. This was the major reason why the romanian national conspirational imperialist organization decided to conceive and organize the “revolution” of december 1989. This can be seen from the dynamics of the trial against the pastor László TÓKÉS: till around the middle of november 1989 it was hastened, after that it was delayed to adjust it to the road-map of the “revolution”. Further, the Securitate did nothing to prevent the events relative to the eviction of the pastor to develop to a “revolution”. That might have been a sort of revolution, but it was one planned, incited, promoted, and guided from the background by the Securitate: it was a historical revolutionary motion picture starring Nicolae CEAUȘESCU and Ion ILIESCU, directed by the Securitate, and filmed by the Romanian Television (TVR).

In my hypothesis and conviction, the bishop László PAPP was in his act of appointing the pastor László TÓKÉS to Timișoara manipulated by the hungarian national conspirational imperialist organization, namely from Hungary. Beyond my previous experiences and knowledge about the national conspirational imperialist organizations generally, and the hungarian national conspirational imperialist organization particularly, the main argument for supporting this is that at a time when Hungary was extremely interested and active in overturning the Ceaușescu regime threatening with its forced assimilation policy the existence of the hungarian national community in Romania it is unlikely that bishop László PAPP was politically independent in his affecting probably in the highest measure possible for him the security of the Ceaușescu regime, and moreover without his being exposed and punished. A counter-argument for the theoretical possibility of his political independence is that he had become an informant of the Securitate probably in order to survive in or acquire the position of bishop, and appointing László TÓKÉS to Timișoara was contrary to that aim of his. As regards the person of the pastor, he essentially stated that a revolution in Romania had not been among his purposes.

My above hypothesis is also supported by the fact that in his entire political career after december 1989 László TÓKÉS was in line with the policy of the hungarian national conspirational imperialist organization. Namely, he acted against the unity of the hungarian humans and organizations in Romania — promoted by the UDMR (In hungarian: RMDSZ.) [Hungarian Democratic Union in Romania] — and against the presence of the UDMR in the Romanian Parliament. It has been in the interest of the hungarian national conspirational imperialist organization to take under its control the hungarian national community in Romania by promoting their political division and not finding entrance into the Parliament of Romania.

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### **3. The hungarian state-religion intertwining of 2011**

In 2010, parties controlled by the hungarian national conspirational imperialist organization obtained a two-third majority in the Parliament of Hungary. As a sign of the state-religion intertwining line to follow, the President of the Christian-Democratic Popular Party — a political formation with a relatively small electoral support, not enough for getting into the Parliament alone — was elected Deputy Prime Minister of the Government of Hungary.

In spite of the fact that there had been no such topic in the electoral campaign, the circumstance of the two-third majority was used-abused for replacing the whole constitution, and slipping in it some elements of the policy of the hungarian national conspirational imperialist organization. One of them was the intertwining of the hungarian state and christian religion.

Pursuant to article VII section 1, “everyone has the right to the freedom of thought, conscience and religion. This right includes the freedom of everyone to declare his religion or other conviction.” In the “National Declaration,” the constituent majority of the Members of the Parliament of Hungary “declare that there is government of people only where the state handles the affairs of the citizens impartially.” Accordingly, article XXIV section 1 provides that “everyone has the right that the authorities handle his affairs impartially.” However, through the very first sentence, the Constitution of 25 april 2011 — partially towards the religiously theist citizens, and disregarding the citizens of other religions and the irreligiously atheists — declares the first line of the anthem, namely that “God bless the hungarian.” With such a religious partiality, the constitution promotes not the “government of people,” but the government of the hungarian national conspirational imperialist organization.

Further, article VII section 2 provides that “the state and the religious communities shall function separately”. In spite of the fact, the arms of the hungarian state comprises two christian crosses, a “double cross, in the second field of the shield,” and a simple cross, on the top of the crown. This arms was introduced already in 1990 by the first “democratic” government, which was also controlled by the hungarian national conspirational imperialist organization. Both of them had the alternative of the also traditional Kossuth arms, which is less partial by not comprising the “Holy Crown”. But it does not best express the political line of the hungarian national conspirational imperialist organization. And they also had the alternative of creating something new, adjusted not so much to the past as rather to the present and future. But the hungarian national conspirational imperialist organization has always envisaged the future of Hungary in its past.

Also, the Constitution of 25 april 2011 has borrowed the historical-religious terms of “Holy Crown” and “Saint King Stephen,” instead of using simply and impartially the terms “Crown” and respectively, “King Stephen”.

The constituent Members of the Parliament of Hungary also “declare that the fundamental values of our cohesion are fidelity, faith and love.” And as there are many faiths within the hungarian society, and less faiths means more cohesion of the “nation,” article VII section 4 provides: “The state and the religious communities may collaborate in the interest of attaining community purposes. The religious communities taking part in the collaboration function for received churches. The state ensures special powers to the received churches.” And one can immediately infer from this that the main beneficiary of these provisions shall be the Hungarian Catholic Church as the original and greatest church of the hungarian society, and having in addition the international support of the “Holy See”. And this, in order that it shall not lose, but can henceforward play its “nation-preserving role” and promote the catholic religious faith for the most “fundamental value of the cohesion” of the hungarian “nation”.

This seems to be a 21th-century manner of state interference in the spiritual life of the society. In the 11th century, King Stephen by spreading catholicism extirpated heathenism from the hungarian tribes,

partly in order to accomplish the engineering of a hungarian “nation”. The 2011 Parliament of Hungary, following the same political line disguised with the cult of “Saint Stephen” created by the hungarian national conspiratorial imperialist organization, in its “nation-preserving” efforts directed towards the “Saint-Stephen”-type hungarian “nation,” elaborated the constitutional framework of a state backing of spreading catholicism by “receiving” it, namely intertwining with it, and endowing it with “special powers,” namely privileges, to the detriment of other faiths and atheism, that have developed more or less spontaneously within the Hungarian society during the last around nine centuries.

At the level of the juristic, political and social development of the 21th century, they could not enact the intertwining between the hungarian state and Hungarian Catholic Church with a special law, they had to make a general law. By obtaining “special powers” and a perspective of growing in social importance, all the religious communities qualifying for and attaining the status of “received church” are in some measure beneficiaries of the Law No. CCVI of 2011. But, according to article 9 section 1, the government may make agreements only with churches “disposing of an important social support, preserving historical and cultural values,” and doing some activities being mainly in state authority. And the Hungarian Catholic Church is by far the first that complies with these stringent legal requirements. Consequently, it shall be allotted by far the greatest state financial resources that shall be a drawback to the other “received churches” as compared to their position within a free competition, in order to preserve their role of “show-window” of a religious pluralism and indiscrimination. It is just like intervening in a boxing-match by giving a candy to one boxer, and a doping tablet to the other. Anyway, I conjecture that without this law the maintaining and strengthening of the social position of the Hungarian Catholic Church could not be ensured. This is in fact the law of the intertwining of the hungarian state and the christian religion, first of all catholicism.

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## References

1. Katolikus férfiak imakönyve [Prayer-book of Catholic Men] / Compiled by: Dr. Gyula CZAPIK / Second enlarged edition / (Nihil obstat. Franciscus Zsiros S. J. — No. 1213. Imprimatur. Strigonii. — 25 april 1928 — dr. Julius Walter vicarius.) / Budapest, 1928 / Korda R. T. Bizománya;
2. Szent vagy, Uram! [You are holy, my Lord!] / Prayer- and hymn-book in old type / From the hymn repository of Artúr HARMAT and Sándor SÍK / The prayer part was edited by Dr. Márton PANTOL / Magyar Kórus, 1939 / Budapest, District I, 55 FERY Oszkár Street;
3. Hozsanna! Teljes kottás népénekeskönyv [Hosanna! People's hymn-book with complete scores] / With the hymns of the Harmat-Sík hymn repository Szent vagy, Uram!, [You are holy, my Lord!] enlarged with other old and newer hungarian and gregorian melodies, as well as with the inter-reading hymns of the holy mass / 16. edition revised and enlarged on the basis of the liturgical reform / Szent István Társulat / az Apostoli Szentszék Könyvkiadója / Budapest 2003;
4. János MOLNÁR: Az aradi állásfoglalás / a magyar–román diplomáciai kapcsolatok és a „Vasile-dosszié” tükrében, [The stand in Arad / in the mirror of the hungarian-romanian diplomatic relations and the “Vasile dossier”] Kiadja a Partium Kiadó. [This book can be freely downloaded from the site: [http://tokeslaszlo.eu/attachment/0002/1777\\_aradi\\_allasfoglalas.pdf](http://tokeslaszlo.eu/attachment/0002/1777_aradi_allasfoglalas.pdf).]

## Other Publications

Till june 2019, i have succeeded in publishing my following books:

- 1) the hungarian-language text paperback version of my book entitled “A magyar kommunista állam vasfüggönye felé” [Towards the Iron Curtain of the Hungarian Communist State], in Romania and Hungary;
- 2) the romanian-language text-image electronic version of my book entitled “Înscrисuri și obiecte relativ la trecerile mele frauduloase ale frontierei de stat a Republicii Socialiste România” [Documents and objects relative to my fraudulent crossings of the state border of the Socialist Republic of Romania], with the internet distributors Google Play and Internet Archive;
- 3) the english-language text-image electronic version of my book entitled “My Restrained Asylum Documents and Their Restraint”, with the internet distributors Google Play and Internet Archive;
- 4) the english-language text-image electronic version of my book entitled “It Is Difficult to Come out of Romania with Benefit”, with the internet distributors Google Play and Internet Archive;
- 5) the english-language text-image electronic version of my book entitled “A Case of Securitate Dossier Burial in Romania”, with the internet distributors Google Play and Internet Archive;
- 6) the english-language text electronic version of my book entitled “Statue of Captivity”, with the internet distributors Google Play and Internet Archive;
- 7) the english-language text-image electronic version of my book entitled “My Repulsed Philosophical Theory and Its Repulsion”, with the internet distributors Google Play and Internet Archive;
- 8) the english-language text-image electronic version of my book entitled “The Violent Spiritual Engineering in Pitești”, with the internet distributors Google Play and Internet Archive;
- 9) the hungarian-language text-image electronic version of my book entitled “Románia Szocialista Köztársaságban junior kézilabdázóként írt képeslapjaim” [My Picture Postcards Written in the Socialist Republic of Romania as a Junior Handball Player], with the internet distributors Google Play and Internet Archive;
- 10) the english- and hungarian-language text-image electronic versions of my book entitled “Uncivilized Manifestations of Muslim Persons”, with the internet distributors Google Play and Internet Archive;
- 11) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “Elizabeth Adam’s Progressive Humanist Non-nationalist Universal-Nation-Making Means”, with the internet distributors Google Play and Internet Archive;
- 12) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “Elizabeth Adam As Wild Rose Message of National Marginalization”, with the internet distributors Google Play and Internet Archive;
- 13) the english--language text-image electronic version of my book entitled “Eyes Wide Open: The Illuminati Tigress-Programing, -Training and -Using Angelina Jolie”, with the internet distributors Google Play and Internet Archive;
- 14) the english-language text-image electronic version of my book entitled “My Repulsed Physical General Theories and Their Repulsion”, with the internet distributors Google Play and Internet Archive;
- 15) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled “National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality”, with the internet distributors Google Play and Internet Archive;
- 16) the english-language electronic version of my book entitled “The Conceivers of the ‘Holy Scriptures’ Are Ethnical Secret Political Organizations”, with the Internet distributors Google Play and Inter-

net Archive.

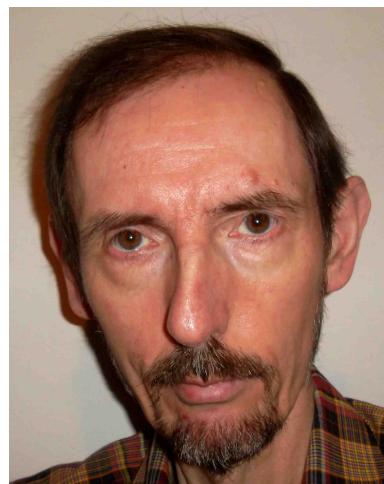
## **Book-creation information**

The author created this book approximately in the summer of 2015, as conceiver, researcher, writer and editor, under private-life circumstances, resulting from the need of discovering evidences relative to the existence and actions of the ethnical and the national secret political organizations. The electronic redaction of the book was made by the author personally mainly with the following technical means: Acer AOD270, Samsung ST65, Linux/GNU Mint 17, LibreOffice 4.2, GIMP 2.8.

## **Book-publication information**

In june 2019, the author discovered ethnical-national secret politically potentially unfair multinational internet re-distributions of this and other books of his, which is presumedly an extension in space, time and person, as well as a new manifestation of the anti-Elizabeth Adam multinational conspiracy described in his book entitled “National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality”. This made it necessary the modification of the copyright dispositions mentioned at the beginning of the book, and the re-publication of the book, without substantial content and structure modification.

## **Author information**



The photo taken on 16 april 2016 represents the author, István ADORJÁN. He was born on 20 december 1959 in the village Mikháza [Read approximately: 'mikha:zə.] [In the romanian language: Călugăreni.] in the county Maros [Read approximately: 'moroʃ.] [In the romanian language: Mureş.] in Romania, his citizenship is romanian, his ethnicity hungarian, his identity first of all human, at present he regards not one state his own or his country, ideologically he is atheist, politically liberal, his theory-like conviction is that the great religions and the national states are creatures and means of ethnical secret political organizations, with his writings his purpose is the publication and diffusion of his say of scienc-

tific, philosophic-atheist, progressive, humanist, non-nationalist and liberal spirituality, particularly the revelation, publication and diffusion of his say relative to the national-imperialist, anti-humanist, anti-progressive and anti-scientific nature and activity of the national secret political organizations, great religions and national states.

## **The End of E-Book**